The Womens Missionary Magazine

of the United Presbyterian Church

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FACTS AND FOLKS IN OUR FIELDS ABROAD.

Chapter Two.

Arranged For By Mrs. J. P. White.

ADDITIONAL HELPS TO THE STUDY OF THE TEXT-BOOK.

Forward Movements.

IN the life of the church as well as in the life of individuals there are "great moments," "high points," "mountain top experiences." If we look over the history of our denomination we shall find that two of these points tower above all others—*The 407 Movement and The New World Movement.*

The church was almost stunned by the daring of the missionaries when in 1902 they asked that 485 new workers be sent to the white harvest fields of the Punjab, India, of Egypt and of the Sudan. Just why there should have been so much surprise is hard to explain. The church years before had accepted their fields and by so doing had said "We shall take care of these; we shall occupy the land; we shall give the message of life to the people."

After fifty years of missionary endeavor, the barest beginning had been made. India had but 7,000 Christians in a territory larger than the combined areas of Massachusetts, Connecticut, and New Jersey out of a population of 5,000,000. Of this great number, composed principally of Mohammedans and Hindus, ninety-five per cent were entirely illiterate. And from this great number 150,000 passed out every year to Christless graves.

When the missionaries began to estimate the need, they found that they had but one minister to every 375,000 of the population and one lady worker to every 330,000 of the population.

In Egypt the situation was similar—an illiterate population, a fanatical Mohammedan faith, a handful of overburdened workers merely touching the fringe of the great need among 12,000,000 people.

No wonder the missionaries were overwhelmed in the face of such conditions. The appeal sent to the church was clear, urgent, passionate. The Board presented the call to the General Assembly, which solemnly agreed to send out the required number. This decision was so new, so unusual, so unheard of, that the church could not be aroused at once. Great movements take time. In this case it took the church fourteen years to

catch up with the action of the General Assembly. It was not until the Convocation in 1917 that the church really saw the vision. At that great meeting the fact presented was this. Out of the original number called for, 407 missionaries were yet needed to occupy our fields. Accordingly a call was sent out to the church to supply these workers. From that time "407" has become a sort of magical number in our denomination. It has been written on the lintels and doorposts of our churches and colleges, until the whole church has come to feel that this definite task must be completed.

God was leading and His people beheld even a greater vision—The New World Movement. It is all fresh in our minds, how we were summoned to prayer, to the erection of family altars, to the consecration of wealth and the dedication of lives for the work of Christ at home and abroad. No one could have prophesied the wonderful results that followed. What this is meaning to our foreign fields is told in this number of the Magazine.

Only two years of the five year program are past. Shall we carry this campaign through as we began? Shall we fulfill every vow? Shall we pay every pledge? We are men and women who keep our word with our fellow-men.

Surely we shall not fail to fulfill every pledge made to our Master. It must not fail. This *New World Movement is of God.*

Let the church be instant in prayer that the vision be not lost.

This is a time of times in which to live; a time that calls for devotion, for heroism, for service and for sacrifice. "Now God be thanked who hath matched us to this hour."

THE NEW WORLD MOVEMENT
OF THE UNITED PRESBYTERIAN CHURCH

PUNJAB
1920

Rev. J. G. Campbell, Chairman.
Rev. Wazir Chand, B. A., Sec'y.
Fazl Ilahi, Esq., B. A., Treasurer.

INDIA
1925

Rev. R. Maxwell, Survey.
Rev. Labhu Mall, Spiritual Life.
Rev. S. C. Pickens, Canvass.
Rev. W. D. Mercer, Publicity.
Miss D. B. Whitely } Women's
Miss Mukerjee } work

THE NEW WORLD MOVEMENT IN THE PANJAB.

By Miss Dora B. Whitely.

THE New World Movement was initiated in the Synod of the Panjab in the spring of 1920. Because of the nature of our work and the peculiar problems confronting us, it was deemed advisable to plan a little differently along some lines from what had been done at home. And so it was, that besides the five departments of activity as carried on in the church at home, we established the sixth-Women's Work. Thus the women have a distinct line of work and a goal set before them, besides the Synod's scheme, which is for the whole Church.

Miss Mukerjee, who is widely known throughout the church in the Panjab and the writer, were appointed by the chairman of the Synodical Committee as head of this new department. The Women's Work is not only represented in this way on the Central Committee, but in each Presbytery a lady missionary has been chosen to represent this department on the Presbyterial Committee.

This does not mean that we are carrying on two distinct movements in India. We are one in spirit and desire and interest and goal, but are carrying on a seemingly double campaign in order to stimulate and to bring to greater fruition the work among our Indian sisters.

You are all acquainted with the condition and needs of the Church in America which made the leaders feel that both an intensive and extensive campaign should be carried on, primarily to bring about a revival of religion in the hearts of God's people but in India we must add a few more needs to the appalling list which confronted you in the home land.

Illiteracy as a thick cloud hangs over these people; old heathen customs cling to them with terrible tenacity; extreme poverty keeps them down and causes a continuous struggle for their daily bread; educated and well equipped helpers are so insufficient and the holy rite of baptism often means little more than to have the stigma of "low caste" removed, or perhaps to stimulate the vain hope of acquiring some land.

When the six Presbyterials met in a joint meeting in Sialkot in the spring of 1920 the New World Movement was for the first time put before the women of the Church. That was a very appropriate meeting before which to place this new Movement, for it was composed of the choicest leaders and best educated women of the entire church. They were just the right ones to first hear this clarion call from God.

That was a wonderful meeting. Many stirring and helpful messages were given. Hearts were ready to hear what God wished to speak to His people, and they were also ready to obey. And so it was not surprising that they adopted and set before the women of the Church a goal,

which will indeed call forth all that is in all of us in the way of prayer and faith and effort, if we shall reach it within five years.

The goal embodies the following ten points:

1. To have 4500 girls in school by 1925.
2. To organize 100 new Missionary Societies.
3. To increase by 25% the membership of the societies organized before this movement began.
4. To have 25 Junior Societies.
5. To increase the circulation of our Missionary Magazine in the vernacular ("Messenger of Good Tidings") to 600 copies; to have each woman paying for her own, and to have an Agent in every society.
6. To teach the wives of Elders the same course of Bible stories that is being taught to the Elders, as a part of the work for ordination for the latter.
7. To have temperance work in every society.
8. To secure 26 new Bible Women, making a total of 60.
9. To have dues to the amount of Rs. 3000 ($1000) for the year 1925.
10. To have a Thank-Offering of Rs. 5000 for the same year.

And then among the objectives adopted by the Synod we find the following, in which the interests of the women and girls, and work for and among them is included:

A Sabbath School in every Congregation.

50% of Christian community in Sabbath School.

50% of Church members pledged intercessors.

Family altars in 50% of the homes.

All parents and guardians pledged not to take part in weddings where money is given or taken for girls or boys.

10,000 pledged to give the tithe.

25 new schools for girls—total of 50.

233 new women teachers—total of 300.

Double the number of Christians who are at present able to read.

IS THAT NOT A GOAL WORTHY OF OUR BEST EFFORTS?

Let us briefly survey the field as it lay before us at the beginning of the New World Movement. In so far as we have been able to get statistics the situation was something like this:

We had 35 Women Missionary Societies with a membership of 449; there were 3 Junior Societies with 59 enrolled; the yearly offerings for 1919-1920 amounted to Rs. 593, and the Thank-Offering for the same year was Rs. 1209; only 1495 Christian girls were in school, and there were 67 women teachers; practically no women were paying for the Missionary Magazine (it was paid for either by the Society or the Missionary) and it had a circulation of about 240; in all this vast field there were only 24 Bible Women carrying the message of God's love to the women in their homes, or teaching them as they came to the Hospitals for healing of the body.

In a district with a Christian community of 8000 people there were but eleven women who were known to be able to read! Reckoning on the basis of 25% of our population being children of school age, and that one-half of that number would be girls, there were at least a thousand girls of school age in this same district. But how many of them were in school? There were 32 in boarding school and perhaps another like pittance in the village schools! "Not solving the problem of educating

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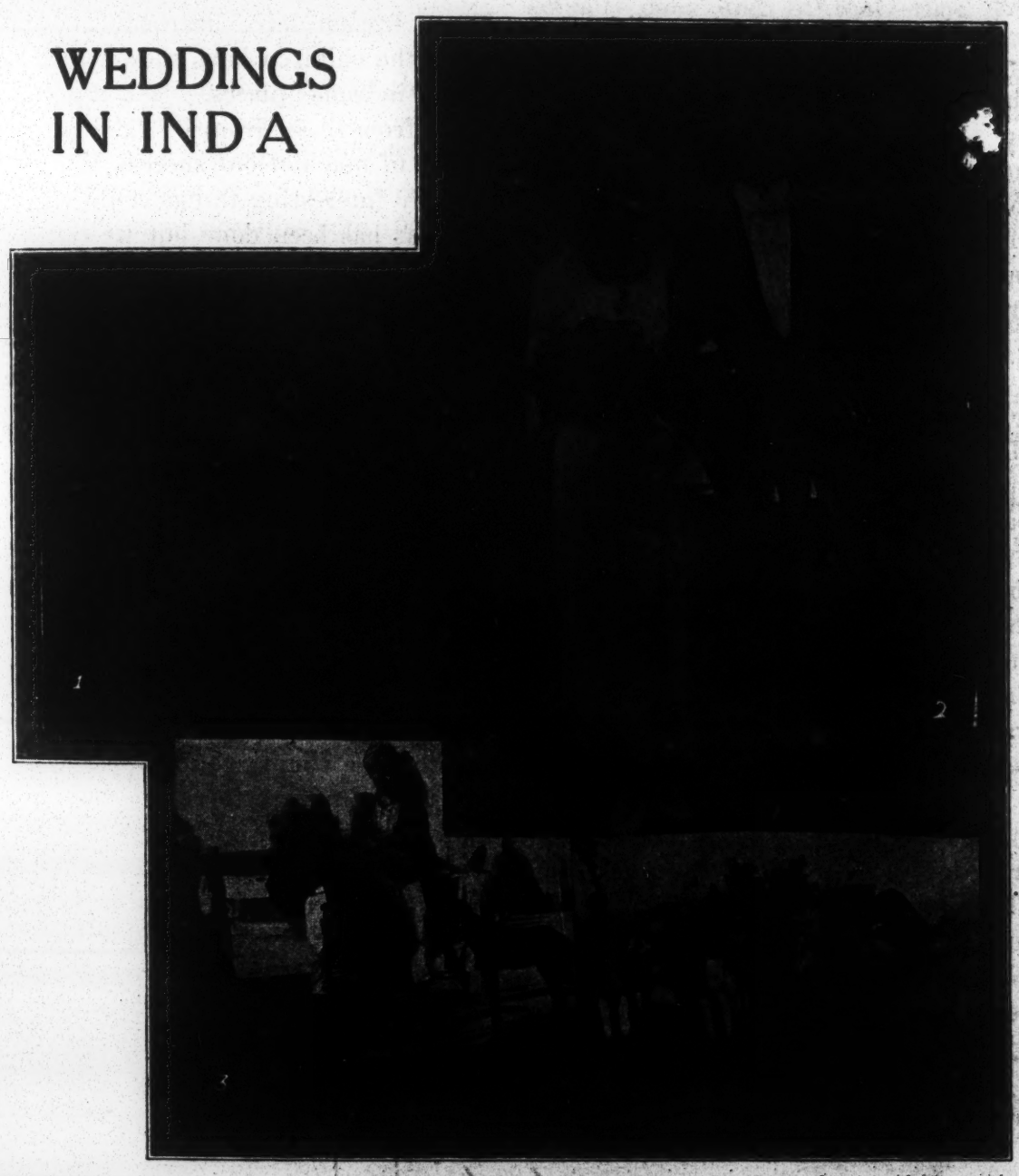
Note—The Women's Missionary Magazine referred to above in the vernacular for India's women only—Editor.

the girls very rapidly" you will say. But if you knew the opposition to educating girls that has already been broken down, and the progress that has been made among the Christians of this old district where the people are not so thrifty and advanced as in the canal regions, you would do as we are doing—thank God for the progress, small as it may seem, and be very much encouraged for the future.

A very small per cent of the parents had come to the place where they recognized and acknowledged the selling of their girls in marriage as sin. This peculiar custom of the land seems to be

WEDDINGS IN IND A



TWO BRIDAL PARTIES.

No. 1 Ruth and Fazl Din—native Christians. No. 2. Rev. and Mrs. Kenneth McKenzie (Martha Strong) Rev. McKenzie dressed in his Scottish Costume. No. 3. Shows a bridegroom going for his bride. A boy always rides behind him. No. 4. The bride is carried in the first litter, her dower in the second. Weddings are always of local interest the world around!

one of the very strongest of the devil's strongholds.

Any meaning at all of prayer was unknown by multitudes of the people. But here and there were some whose simple but indomitable faith and whose real prayer life one knew to be only the results of the teaching of the Spirit Himself.

In the presence of such conditions we are again made to realize in a new power, that "it is not by might nor by power, but by my Spirit." In the spirit of prayer we set about to bring the New World Movement into the heart and life of every member of the Church. The task was a huge one, but our God is mighty, and our eyes were toward Him who had set this task before us.

The way in which the Church took hold of the work of the New World Movement was most gratifying. Almost immediately the messages of some of the pastors had a new and truer ring to them. They acknowledged that the things which we had set ourselves to accomplish in the Church were just the greatest needs of their own lives, and their power in preaching and witnessing was sufficient proof that their own hearts had first been made new.

One thing that is very much enjoyed by an Indian is a "jalsa"—a large gathering together for any sort of a meeting. This method has been used very largely and effectively in connection with the work of the New World Movement. Teams have gone about addressing these "jalsa" on the different phases of the work, always placing emphasis on prayer and spiritual life.

Learning Bible stories from the Pastor or Evangelist is the only way that a very large per cent of the people can get anything from the Word of God, so special stories on Prayer and Stewardship were selected and taught. One can scarcely tabulate the results of such work, but every where results are evident, and we know that God has honored His own Word. This work is being carried on right along.

Great emphasis was put on Prayer. Many Prayer Groups were formed among the women. Some of them have reported wonderful interest and success. Many women have learned to pray. Even the children have shown great interest in some places. We still hope much from these Groups. They are the source of much of our success.

Many interesting things could be told of what has been done but we can give you only a few of the outstanding ones.

At one "jalsa" the people were signing the cards for Intercession. As one woman put her thumb mark on the blank she prayed aloud, "Lord, you see what I am doing. Give me strength to keep this promise."

At another meeting a woman learned about tithing, and was so impressed that she not only promised to give the tithe in the future but asked God to forgive her great sin for not having done so before.

Our Boarding Schools are so full this fall that we simply can not accomodate any more, and yet there are many who want to send their girls. A few have even been refused admission, and invariably the parents say this, "You have talked up the New World Movement to us and now wont take our girls. What are we to do?" It is true and we are in a most embarrassing position.

In July all of the Boarding Schools for boys and girls were visited, and special meetings were held in which the part they could have in this work during their vacation was set before them. The teaching of Bible stories, verses and Psalms, the interesting of some one else in learning to read, the establishing of

the family altar in their own homes, the teaching of some one to pray, and other like objects were suggested to them.

Practically all of the 800 or more students and teachers of these schools went home pledged to do something for the Lord. The reports that are now coming in are most interesting and encouraging, and as the missionaries tour their districts this winter they expect to see great things.

The progress in the work of the Missionary Societies during the first year has been most encouraging. We now have 41 Societies with a membership of 668; four Junior Societies with 104 members. The dues for the year amounted to Rs. 739, and the Thank-Offering was Rs. 1963 (We had set a goal of Rs. 1700 for the latter. Our goal for the present year is Rs. 2500.) 1635 Christian girls are in school, and there are 95 women teachers. Thirty-four Bible Women are now employed. All along the line there is progress.

For the first time the Juniors are to have their separate Thank-Offering, and their goal for this year is Rs. 100. It is to be given to the Home in Gurdaspur for the support of an orphan.

In one of our towns the Pastor's wife undertook to teach six women to read. she began about the middle of June and in three months six of her thirty pupils had finished the Primer. She teaches on contract, i. e. being paid for work actually done and in that time she earned more than her husband! Not one of these thirty women has become discouraged or given up. Some of them would be called old women. The grown son of one woman asked her why she was spoiling her one good eye by learning to read, and her reply was, "Son, when I am able to read God's Word it will be a glad day for me." That is the ambition of many.

We are entering upon the second winter of this campaign. We have already seen many things which are "overweights of joy." The results will largely depend upon our steadfastness in prayer and singleness of purpose.

Can we count on you to help us pray this thing through?

UNREACHED FOR LACK OF MISSIONARIES.
India's young womanhood within the district of the United Presbyterian Mission.

EGYPT AND THE NEW WORLD MOVEMENT.

By Miss Minnehaha Finney, Tanta, Egypt.

FACTS SPEAK FOR THEMSELVES.

IT Has occurred to me that the readers of the Magazine might like to hear some "facts speak for themselves," telling what has really been accomplished by the New World Movement out here in Egypt, or rather what the New World Movement and the 407 Movement in the Home Church has already meant to us here in Egypt.

As you will see by refering to page 60 of "Facts and Folks," since the 407 Movement began, Egypt has received 14 men and 21 women. But during that time Egypt has lost 10 men and 11 women so the net gain has been 4 men and 10 women.

Generally speaking these 4 men and 10 women represent the new or advanced work which the Mission in Egypt has been able to undertake as a result of the 407 Movement. I thought that it might be of much interest to you to get some idea of just what this advance work is. As yet much of our advance work does not really look like advance work for it has, in most instances, taken the form of filling in the "waste places." Miss Milligan said it well when she said, "the sense of waste is after all the heaviest cross that a missionary has to bear."

THE MISSIONARY!

One of our "new Mission Stations" made possible by the New World Movement is Shebin-el-Kom, an important center in the Heart of the Delta, located in one of the most fertile districts of Egypt, but alas! one of the most wicked. To the center goes one of the "4", Rev. J. C. Lorimer and his wife. This mission station is new as far as belonging to the American United Presbyterian Mission in Egypt is concerned but a matter of 20 years it has been a center of work for the North African Mission and has been put on a good footing by the Rev. W. T. Fairman who began the work here and equipped it with a valuable property. As you all know Rev. Fairman has joined our Mission and is a distinct asset to the Evangelistic work. He and his good wife will be counted as another of the "4". They are doing the Evangelistic Work in connection with the Nile Boat, the *"Ibis."* During Rev. Reed's furlough in America, this important work would have had to be dropped had not Rev. Fairman been here to take it up. This is an instance where a "waste" has been saved. You may be sure that we all are rejoicing that it is possible for this important work to be carried on continuously. Another of the "4" is the extra man which has been made possible for the Luxor district. Formerly there was only one missionary in all that long distance from Assiut to Assoun, 800 miles. Now there are two in that district since one of the "4" has been sent. One lives in the town of Luxor and the other does the Evangelistic Work from the Nile-Boat, the *"Witness"*.

May I make a suggestion to you my dear readers? Study the map on page 73 of "Facts and Folks," and then pray hard that the rest of those 116 men, Egypt's share, hurry up and get out here. And not only is the Luxor district sending up the Macedoneon Cry for needed help, but also every district in Egypt. The "Delta Car" by means of which 40 important and populous towns in the Heart of the Delta could be reached, is at present lying idle because there is no man available to take up this evangelistic work, and the door of opportunity is wide open. Another of the "4" is the extra man sent to the Mansoura district, Rev. R. T. McLaughlin

and his wife. Formerly, only one man could be given to that district, and his appointment was on the "Allegheny, the Mission steamer which plied the Eastern branch of the Nile and the Canals. We have disposed of the four men, now for the ten ladies.

Miss Ferrier in the Middle Egypt district with headquarters in Beni-Suef has been doing double work, both educational and evangelistic. Miss Fay E. Ralph is appointed to the school in Beni-Suef, thus relieving Miss Ferrier of that part of the work she has been doing and making it possible for her to grasp the many opportunities constantly coming to her in the interesting evangelistic work in that district. The same can be said of the work in Fayoom where Miss Downie has been doing it all, but is being relieved by Miss Evelyn McFarland who joins her soon. We all are rejoicing because of the impetus which is sure to be given to the work in Middle Egypt and the Fayoom when these two of the "10" get there. Another of the "10", Mary L. Thompson, has been doing valiant service in the Pressly Memorial Institute (Girl's Boarding School in Assiut) in assisting, first Miss Work, and then Miss Criswell, while the other was at home on furlough. Formerly, the heavy work of the Pressly Memorial Institute has always been left on the shoulders of one of these two ladies while the other one would be on furlough with the result that would be a physical breakdown. We are learning here in Egypt, that a physical breakdown is a very poor way in which to invest missionary funds and lives. And in order to avoid more and more the tendency to physical overstrain it is the policy of the Mission to man all our Boarding Schools for girls with at least two ladies in charge. But as yet we have not attained this ideal.

Working towards this ideal two other of the "10" have been set apart to Boarding School work, Miss Florence L. White to the Girl's Boarding School, Esbekeih Cairo and Miss Esther W. Wilson, Girl's Boarding School Luxor. You readers who have been reading the Magazine and various reports of work in Egypt, have often heard of the large Day School for girls in Assiut which is financed by the generosity of a wealthy Egyptian family in Assiut. It is called the Khayatt School for Girls. For years, our good friends the Khayatt family have been begging the Mission to appoint a lady missionary as a superintendent of this school and we always had a nice little way of getting out of it by tacking it (mind you a school of 300 girls) to the lady who had on her hands the evangelistic work in the Province of Assiut. This person was generally Miss Rena Hogg and she is the sort of a person who gets heaps of committee work chucked at her, and in addition to all that in some way or other got appointed as Secretary for Work among women for ALL Egypt and and she went up and down the Nile valley holding Conferences and big meetings for women. Well! she "broke down." "Time to call a halt" somebody said, and in order to do something to lighten the load, one of the "10", Miss Mable Dickey, has been appointed to the Khayatt School. Another of the "10" has charge of the Kindergarten Training School in Alexandria, a new department of work undertaken as a part of the "Forward Movement," although as far as I know, there has been no expenditure of money from the New World funds. This is because the Alexandria Building, erected through the valiant efforts of the late Dr. T. J.

Finney and Mrs. Finney, has been able to house the Kindergarten Training School.

The following three pieces of work I am going to mention as in a way belonging to this advanced work, not because they are manned by any one of the "10", but they are manned by older missionaries who have been set free from other work, this other work being put into the hands of some of the "10". The work for women in Zagazig and district; It was possible to put Miss Paden into this work which needed her greatly. It would not have been possible had it not been for the "10". One of them took a place which otherwise would have had to have had Miss Paden. The work among women in Alexandria is going to get more of Miss Nellie Smith's time when Miss Elizabeth Speer, who is going to her new appointment in Alexandria to relieve Miss Smith of one of the Day Schools she has been superintending. And the last of the "10" I mention not because I consider it the least, is Miss Lucia Dwight who is coming to Tanta to work in the Bible-Women's Training School, and also in the evangelistic work for women in Tanta and district, both of

Missionaries in attendance at New Wilmington pre-Missionary Conference—August 3-6, 1921. All under support of the Foreign Board of Missions.

Lower Row Left to right—*Mrs. Harvey McMatthews and babe, ¶Robert John, and Lois McGill, *Rev. Paul McConnell, *Mrs. Paul McConnell, *Mr. Duncan C. Henry, Mrs. *Duncan C. Henry, *Doctor Harry S. Hutchison, *Mrs. Harry S. Hutchison.

Second Row—Left to right:. *Mr Harvey McMatthews, ¶Mrs. R. G. McGill, ¶Rev. Charles Stewart, ¶Mrs. Charles Stewart, ¶Mrs. J. W. Acheson, ¶Mrs. H. L. Finley, *Mrs. Howard Buchanan, *Doctor Howard Buchanan and daughter, Helen Louise.

Back row—Left to right: ¶Rev. R. G. McGill, ¶Rev. J. W. Acheson, ¶Prof. Harris Stewart, ¶Rev. Daton Galloway, ¶Prof. C. A. Owens.

* New—going for first time this fall. ¶ Returning to their mission fields after furloughs at home.

which are advance work made possible by the setting free of an older worker from other work. I wish I had space enough to mention all the advance work that is waiting ready to be done when the workers are at hand.

We want our 111 other women as quickly as we can get them.

WHAT "FALOOS" HAS DONE.

(Our New World Movement Funds)

So far our facts have been about folks. Now we want to present some of the things accomplished by "faloos", that's the word for money in Arabic. Excuse me for using it. I only wanted a word beginning with "f" to jingle with "facts and folks." The money has bought for the use of the Mission the nice property in Shebin-el-Kom, mentioned in the first part of this story. It is a splendid center for mission work, and is in one of the most thickly populated districts in the whole world. The money has also bought a suitable property in Mansoura. For years the work in Mansoura has been hindered because we had no suitable abiding place, and never had enough money in hand to get anything. We are indeed grateful for this property, and are anxiously awaiting the arrival of some more of the 241, both men and women, so as to extend the work for both men and women now possible, there in Mansoura. The debt on the Girl's College has been paid. Two new houses are at this present time in the process of erection. One is a doctor's residence in the Tanta Hospital Compound. Needless to say, it has been badly needed. There has been only one doctor's residence and there is work there in the Hospital for three doctors. It has made it very hard for the resident doctor to have the other doctors live a distance away.

The other residence being built is another flat on the Zagazig building which at present is to be used as a residence for Lady missionaries, Misses Bell and Paden. Later on, it is hoped that the Girl's School and Community Center for evangelistic work among women will be in a different Compound, and then this flat will be given up to the additional man missionary who is to be one of the 116. The Luxor Girl's Boarding School building has been needing extensive repairs for sometime. This is being accomplished by funds sent out from the New World Movement budget. Some important land deals are in hand where advance work is to be undertaken and also where other work is at present housed in rented property quite unsuited to the needs of the work. Then, as soon as the land is ours, the next thing will be to erect the buildings. This is a trying and difficult thing to do here in Egypt. One of the missionaries who is at present in the throes of this building work mentioned a remark of Dr. Finney's "It took more *Grace* to build the Alexandria building than for all the rest of my missionary career." We must not forget to pray for our missionaries who have this difficult and trying work in hand, and we must also remember that God's name is to be glorified in this piece of work as well as in what we call the direct evangelistic work.

ECONOMY OF EFFORT.

Would you believe it! There are fashions in Mission Work as well as in clothes and houses and ways of doing the hair, etc. The latest thing is the "FORD." Everybody wants a "Ford," and according to my idea everybody ought to have a "Ford" Only I would want somebody to drive mine! Somebody who would know how to steer a straight course through a motley crowd of camels, donkeys, chickens, geese, children of all sizes, and women, most of them, each with a child on her shoulder and a big

basketful of eggs or something on her head. Toot your horn, toot it vigorously, and they run, of course, they run, but alas, they don't all run the same way, and the camel stiffens his tail and refuses to turn out of the way, the crowd soon gets on either one side of the road or the other, but just as friend "Ford" is blithly speeding on by, a little tot finds out that his mother is on the other side of the road, and at the risk of life and limb, he too must get over on the other side of the road. So whoever drives a "Ford" here in Egypt must be prepared to have his wits about him. But it is worth it. And it is sure to be a lasting fashion.

Picture a missionary or two with a number of Egyptian workers starting out for a day's trip to several villages. More good cheer and real work can be crowded into a day in this way than in any other way of doing Mission work I have yet seen. You seem to "get there" in more ways than one. And then think of the remote villages which can be reached in this way. To be sure, most often the road out to these remote villages is rather "bumpy," not always, but—rather often. It is thrilling to jog along on the top of a high dike, the river on one side, and a rather big canal on the other, but all seems to go well as long as there is a firm, steady hand on the wheel. And isn't life something like that?

The New World Movement has been the means of sending out into Egypt quite a number of "Fords;" just how many, I am not able to say. I can say that they are most acceptable, and there is a splendid future for the missionary full of zeal, the Holy Spirit, and the Christ passion for souls, with his hand on the steering wheel of a "Ford," and his destination every village and hamlet in Egypt, and his message, Christ and Salvation through Him.

HASTEN!!

Don't delay your coming, you 116 young men and you 111 young women. We need you! Satan is at work. More Coptic Christians are turning to Islam than Mohammedans are turning to Christ. We hear it on every side. And yet these same individuals could be brought to the feet of Christ if there was any one to tell them about Him.

The great need is for Harvesters, men and women equipped with many things which our modern civilization has made possible, but above all with the time old equipment of Consecration and Faith.

The New World Movement
of the United Presbyterian Church
of North America

THE SUDAN SECTION OF THE NEW WORLD MOVEMENT.

By Rev. Raymond L. Edie, Khartum, Sudan.

THE relating of mere facts does not always prove interesting, but when "facts" are coupled with "folks" curiosity is aroused, interest is kindled and attention is fixed. That is what has happened with the appearance of "Facts and Folks in Our Fields Abroad." And it does not seem as though anything more of interest remained to be added.

Yet the Mission Study Committee in America has asked for more facts with reference to the Sudan field as related to Section II of this book and has suggested that "it be dealt with from the missionary's view point" telling something of the "longings and hopes of the workers and the new life given by the church seriously undertaking her task" in the New World Movement.

SUDAN STATISTICS.

It is not necessary to enlarge upon but merely to call attention to certain facts and statistics that are fundamental to any further discussion of the Sudan Survey.

In 1902 the Egyptian Mission appealed for 25 more workers for the Sudan.

In 1903 the church accepted the challenge.

In 1916 only nine of the twenty-five had been sent and there remained sixteen, the Sudan "Sixteen" of the "407" Movement.

In 1917 this became the great prayer theme of the Pittsburgh Convocation.

In 1918 a second step was taken. A letter was sent to the missionaries of the Sudan asking them to make as careful survey of the field, a survey which would not be a guess, but a "Plan for the Complete Occupation of the Sudan Mission Field," as it was called, bearing in mind that only these sixteen additional missionaries were to be considered.

As the committee for the survey worked they found that they were dealing with a field whose population, previously supposed in 1902 to number about one million now numbered nearly three and one half millions.

They also observed that the Sudan Mission was responsible for evangelizing at least two millions of the whole population or what would require 80 missionaries.

They therefore recorded it as their opinion that the "16" allotted to the Sudan were no more than enough to adequately man the work already opened up.

SUDAN SURVEY.

Yet the committee had been called upon to make a survey and present a plan contemplating complete occupancy. So they carefully reviewed the whole situation. They gathered together maps and all available statistics. They picked out the chief cities and principal centers of travel and communication for the new main stations. About these centers they tried to ascertain the location of many of the sub-stations. In these out-posts they would build rest-houses for itinerating missionaries. It was a survey covering the territory from Dongola to Dolieb Hill, including Halfa, and from Port Sudan to the Sobat Pidor, excluding Abyssinia. The result of the

survey, very briefly, was a request for the following:

Representation.	Asked for	Granted*
Missionaries	35	16
Residences	22	11
Schools	32	11
Hospitals	3	2
Dispensaries	7	1
Rest houses	10	6
Kindergartens	2	2
Launches	1	1
Autos	1	0
Storage rooms	7	1
Special Buildings	5	4

(* The portion undertaken under the New World Movement.)

Now it will be observed that the Survey Committee estimated for nineteen missionaries over and above the "16". In explaining they stated that even this number was not sufficient if one missionary was to be allotted to every 25,000 of the population; yet it was the opinion of the Sudan Mission that said "16" and "19" would so "man the field in such a way as to eventually secure the complete occupancy when the stations, substations and institutions thus planned and called for should be fully developed with the additional men that they would demand."

It should be noted however that if only the "16" were to be sent out, with but two exceptions, they were all to be located in the present stations.

The Committee presented the order of urgency of their appointment as follows:

UNDER THE FOREIGN BOARD.

Ministers

Dolieb Hill	2
Wad Medani	6
Boys Home	8
Nasser	9

Physicians

Khartum N.	1
General for itinerating	4
Zeraf	5

Other Workers.

Industrial for Boys Home	3
Educational	10
Matron .B H.	7

UNDER THE WOMEN'S BOARD.

Evangelistic.

Khartum North	1
Khartum North	2
Omdurman	4
Khartum	5

Medical

Nasser	3
Khartum North	6

Under the circumstances the committee could make no other recommendations. And in the light of the territory to be covered and the vastness of the work, neither the committee nor the Mission itself should be censured if they looked upon the whole survey as more or less visionary. The whole mission longed to carry out such a program but could it ever be possible!

Further correspondence on the other hand revealed that the Boards and the Church were more and more in earnest. Then finally came the news that the plan was to be carried out, that the estimates had been allowed as intimated above and that the time limit of five years had been set.

"THE SUDAN SIXTEEN"

In the mean time several new missionaries had arrived on the field and the Mission wondered just who were the "Sudan Sixteen." The Board replied naming the following:

Foreign Board

1. Rev. R. F. Sheilds.
2. Dr. P. E. Gilmor.
3. Rev. R. L. Edie.
4. Rev. W. J Adair
5. Dr. J. S. Maxwell.

To this list can now be added:

6. Dr. J McCleery.
7. Rev. J. A. Heasty.
8. Mr. H. B. Gephardt.
9. Mr. F. L. Russell.

Women's Board.

1. Miss Una Coie.
2. Miss Mary Coie.
3. Miss MacKenzie.
4. Miss McIntyre.

To this list can now be added:

5. Miss Beatty.
6. Miss Soule.

When the Sudan Mission received this news and had been informed with regard to the new appointees, the carrying out of the program for complete occupancy seemed farther away than ever. Here was the full quota of new missionaries already upon the field so to speak and what was more they had been given their tasks, out of necessity, not connected with any direct advance program.

What, therefore, was to become of this advance program? Should the mission build houses with no one to occupy them? Should she construct hospitals with no no one to superintend the schools? Should she constutc hospitals with no physicians to head them? And how else could the Two Million be reached?

THE SUDAN SUMMONS.

Such was the situation before the Sudan Association in their December, 1920 meeting. A committee was appointed who took careful note of this situation with the result that the following appeal was formulated:

"We have been refreshed and encouraged by the number of new missionaries sent to the field in the last twelve months, and while these add greatly to our staff, which had been very weak in the presence of the work that was to be done, yet they do not nearly meet the need of of the field as contemplated in the survey for the Advance Movement. As we understand it—the number of missionaries contemplated under the Five Year Program has already been appointed and sent to the field except one under the Foreign Board and three under the Women's Board. But if it is intended in this Five Year Program, that there is to be any ADVANCE the Board should bear in mind that the program stops short from

SUDANESE HUT ON THE WHITE NILE.

the very beginning; in other words we have practically received the number of missionaries specified in this program and we have no physician for Khartum North, no physician in general, no educational superintendent, no general evangelistic superintendent for the Northern Sudan, no nurse and no provision for the opening of new stations other than were opened in the spring of 1913. We call the attention of the Foreign Board to a physician for Khartum North, a general physician, a general educational man and a general evangelistical man; also, that instead of a printer—we would need a business man. If the work of the Boy's Home is to develop as has been contemplated, the two men, Mr. Edie and Mr. Gephardt, will not be sufficient. There should be another man who could take part in the development of the work along some line of instruction. In order to make the building program justifiable we must have the workers contemplated in connection with these buildings, both for the advance movement and for the development of the work already organized."

THE ABYSSINIAN ADVANCE.

By this time another action had been taken making the situation even more serious. The Foreign Board, acting upon the recommendation of the Sudan Mission had authorized the opening up of work in Abyssinia as a part of the Sudan Field. Dr. Lambie had already left Nasser for this task. With the return to Dr. Gilmor and family to America for health reasons the Sudan was left without a single doctor. Consequently the new doctors just arriving had to take up this old work instead of taking up anything of advance in the Sudan.

THE ABYSSINIAN APPEAL.

Hardly had Association closed when a long letter came from Dr. Lambie telling of more wonderful opportunities in Abyssinia and making a stirring appeal that we accept the responsibility of opening other stations than that of Sayo only.

The appeal was written from Gorei and from a house which reminded Dr. Lambie of the American Mission house at Shutz in Egypt. It appealed to him as being adaptable to hospital service. And as he became more familiar with this large center whose district population he estimated as 750,000 as the governor of the province not only invited but urged him to come and gave him land, as the British Consulate also gave him a similar welcome as the Gorei banks and merchants realized the need so keenly as to prefer financial assistance, and most of all, as the people themselves seemed to be so anxious for medical treatment exhausting Dr. Lambie's supplies the first week or so of his visit, Dr. Lambie wrote: "We could only conclude that it was from God."

And so it was the Executive committee as they received the appeal. And so it was with each station as they were asked to approve—"if this call comes from God then there is no alternative other than go forward."

And these were the exact words of the reply that the Foreign Board made when the appeal had been forwarded to them. They realized that alterations and readjustments in the Five Year Program would have to be made and so suggested that the next Association offer some solution or plan in order that God's will might be wrought.

THE SUDAN STAFF.

The Boards also realized as well as the Mission that there was a shortage of staff for carrying on any advance work in the Sudan especially with Abyssinia included. During the past summer with three of the senior missionaries on fur-

lough in America, those missionaries serving on the field were all in their first term with the exception of one in the Girl's Boarding School, one at Dolieb Hill and Dr. Lambie in Abyssinia. With the language task before them and the burden of administration and superintendency in hand there was very little time left for considering any advance work.

To solve the situation the Board had

3 doctors; 2 ordained men; 1 teacher for the Boy's Home, 1 business man; 2 educationalists.

THE SUDAN SITUATION.

Such, then, was the situation confronting the Sudan Mission as they entered upon their advance program. Statistics revealed a much larger field with a greater population than had been realized when the work was first begun. Surveys disclosed a much greater

A BOAT ON THE WHITE NILE.

Come and see the Sudan! This boat is fine and comfortable for a trip up the Nile from Wada Halfa.

recommended that "the mission address itself to the more complete occupation of its present stations before contemplating the opening of new stations by foreign staff" as called for in the survey.

However, because of the urgency of the summons to enter Abyssinia more rapidly, and the diminishing of the Sudan Staff, the Board wrote with reference to the additional staff: "The Board plans to send additional missionaries to the field (including Abyssinia) as may be possible during the next four years as follows:

set forth. The Sudan's Sixteen having been reported as already sent to the field indicating the impracticability of opening any new stations. And yet the appeal of the open door in Abyssinia seemed to be so strong—so like a providence of God that the Mission felt compelled to urge the Board to send out more workers and permit of this advance.

And I am sure that the writer would reflect the sentiment of the whole mission if he should speak of the great gratitude and appreciation that exists in the responsibility than had been previously

heart of every Sudan missionary for the way their appeal for more workers has been answered, and for the way their re-distribution of funds is being approved in the solution of this situation.

SUDAN SERVICE.

Now in the solving of this situation in the carrying on of correspondence and making plans a great transition has been taking place. The Mission has been passing from "Survey to Service." She has been acquiring land and presenting building plans. She has been letting contracts for the delivery of bricks and other building materials. Windmills and engines for water supply are on the way from America. Surveys are being made as fast as possible for new walls and locations. Re-adjustments are being considered to acceed to the appeals for advance into the most needy places. Over $25,000 has already been sent to the field for the carrying out of these plans and the enlarged service which the mission will some day be able to render is becoming more and more apparent.

The first step taken was that of acquiring more land adjacent to the Girl's Boarding School in Khartum North so that with the completion of the new buildings contemplated the capacity of this institution will more than be doubled.

The final move is now being made to effect the purchase of land for the Boys' School, also in Khartum North with the idea of immediately erecting the main building of the new school.

Building material has also been assembled for the completion of the new Shrader Memorial Hospital. This work will greatly strengthen the Mission's power for evangelization in Khartum North.

As soon as the first buildings of the New Boy's Home can be finished the boys of the present Home will be moved out there to wonderfully enlarged opportunities of learning how to do many things so necessary to living in the Sudan. The development of this industrial Home is looked upon, not only by our Mission but by other missions here and even by the government as the highest service that can be rendered to the Sudan people.

And while the missionaries of Khartum Station are thus enlarging their means of rendering service, word comes from Dolieb Hill of the progress being made on their new residence; also of the making over of the clinic with something of the capacity of hospital service. Twice each month, as the river boats leave Khartum for the South, the Khartum missionaries are busy starting off roofing, hardware, lumber, lime, cement and other things for these building operations.

The same preparatins are also being made at Nasser. Many thousand of bricks have been burned during the past season and assembed for the work. At this very time carpenters are busy in the mission work-shop at Khartum making doors and windows which will go up on the next boat for the new Store Rooms there.

The missionaries returning from their holiday in Abyssinia tell of the activities there and how much has been accomplished with so little in hand with which to work.

SUDAN SALVATION.

But if the aim and goal of the Sudan Mission were only land and buildings and then more land and larger buildings I am sure she would utterly be condemned. "The longing and the hopes of the workers" are for souls, the salvation of souls.

Once each week the missionaries of

Khartum Station meet together, not to discuss building plans, or land purchases, or the latest news from America, but to pray directly for souls; for the leading of this girl or that boy to Christ; for the keeping of the new cnverts and that all other efforts may result in the salvation of the Sudan as soon as possible. In some of the other stations they meet daily for such prayer, to pray as someone has thought of Paul as praying:

"Oh to save these! to perish for their saving,
'Die for their life, be offered for them all!' "

Or to pray as Gordon constantly prayed, "That He may spare these people and bring them to peace."
Theirs also is the prayer of the Psalmist:

"O God to us show mercy
And bless us in Thy Grace;
Cause Thou to shine upon us
The brightness of Thy face;
That so Thy way most holy
On earth may soon be known,
And unto every people
Thy saving grace be shown."

QUESTIONS.

Why was it thought best to adhere to the "407" number?

2. What was the value of the Survey?

3. From occupation maps determine how many and what buildings they now have and what they are calling for in three places.

4. What were the strong points in the New World Movement organization?

5. Why was the Spiritual Life department essential in this campaign?

6. Why is the New World Movement a test of our spiritual life?

7. How many new workers have been sent to Egypt since the 407 Movement began?

8. What is the net gain in Egypt? In India? In the Sudan?

9. What new stations have been opened in Egypt?

10. What are the names of the Mission boats in Egypt? Where are they used?

11. What financial help has been given to the Girl's college, Cairo by New World Movement funds?

12. What new burdens is laid upon the missionaries in the Forward work?

13. How many men is Egypt calling for now? How many women?

14. What is the approximate population of our field in the Sudan? How many missionaries are needed?

15. Have the missionaries asked for too much equipment?

16. Why should the church take up the work in Abyssinia?

17. Which of these lines of work do you consider most important in the Sudan: Girl's Boarding School, Boy's Industrial Work, Medical work?

18. What is more important than buildings and equipment?

19. Why a Woman's department in the New World Movement in India?

20. Who are the women on the committee?

21. What obstacles does the New World Movement encounter in India that are not to be found in the United States?

22. What is the New World Movement goal for Women's work in India?

23. What method of Bible teaching is used among illiterate people in India?

24. How did one woman sign her pledge?

25. Of what value was the student's pledge?

26. What measure of success has been attained already in the New World Movement in India?

A PLAN USED AT THE TARKIO MISSIONARY CONFERENCE

By Mrs. J. E. Dodds.

CHAPTER II

THE 407 Movement

Suggested Program.

Divide your society into two groups. Each group uses the same lesson, one giving an Old-Fashioned Missionary Program, 1903, the other an Up-To Date Program, 1921.

Let the first group take as the key note, "It Can't Be Done," the second group taking as the key note, "It Must Be Done."

Suggested Topics to be used by both groups.

The appeal of J. Campbell White.

The appeal of the Indian Mission in 1902 to the Board of Foreign Missions.

The appeal of the Egyptian Missionary Association in 1902 to the Board of Foreign Missions.

How did the Foreign Board meet the challenge?

What action was taken by the General Assembly and when?

*What action taken by the Women's Board and When?

Resolution adopted at the Women's General Missionary Convention 1st Church, Allegheny, Pa., May 15th, 1903.

*That we recognize the calls from Egypt and India for more workers as the hand of our Lord beckoning us to a larger work, and that we hereby pledge ourselves to make the effort to provide one lady missionary (to be supported by the Women's General Missionary Society) for each ordained missionary sent out by the Church at large—

The General Assembly met one month later at Washington Iowa.

—Editor Women's Missionary Magazine.

What was the Missionary Convocation.

When held and what action was taken by this body?

Give brief account of results, and make an appeal for the 407 and funds to support them.

First Group—1903—"It Can't Be Done."

Scripture Lesson by leader. (Not particularly to the point.)

Roll Call—Response to be made by naming some missionary in India or Egypt. (All make some excuse.)

Business.

Moved to give up the business in order to get home earlier.

Program—Mrs. Hotchkiss in charge. (all sit.)

Leader announces that she didn't get around to assign lesson until a few days ago.

The following excuses made by members on the program.

Mrs. Alexander went out of town and didn't get any one to take her place.

Mrs. Jones didn't have time to prepare so didn't come.

Mrs. Brown doesn't rise because she hasn't much to say.

Mrs Drake didn't have time to prepare so she will read from the Magazine. (Reads long article.)

Mrs. Hotchkiss announces that this finishes the program but Mrs. Canfield (deeply interested) asks for a little time and makes a stirring appeal in interest of the 407 movement and asks, "What shall we do?" (All talk at once) "It can't be done."

"Missionary work should begin at home. I don't think foreign missionaries need more money."

Mrs. Drake. I move that we take time to think it over.

Mrs. Canfield. But it may be too late.

Mrs. Brown. There is no one here who can go and I think we are giving all we can now.

The President announces that the members will take time to think it over. (The meeting breaks up in confusion.)

Second Group—1921—*"It Must Be Done."*

Scripture—Subject—Surrender, Sacrifice.

Prayer—Subject—Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.

Roll Call—All respond by mentioning some special blessing.

Business—Taken up promptly and carried on in a business like manner.

Program—Mrs. Wilson in charge.

Leader stands when speaking to the society.

A chart prepared by the leader shows how many missionaries needed in each field.

Women on program come forward face the society, and without excuse give their part of the program without book or magazine,—using perhaps a few notes or a brief skeleton outline. No one takes more than her alloted time.

A summary of the chapter is given by the leader in the form of an appeal for prayer and sacrifice. The substance being—We must go forward; We must not wait; It must not fail.

Close the meeting by reading together:

"Stir, me, Oh! Stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but, most to pray:
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high."

ADDITIONAL PLANS FOR THE MEETING.

A different way of presenting this section is to have the society divided in groups, each group to present a part.

Group 1 represents the Annual meeting in India in 1902.

Group 2 represents the Annual meeting in Egypt.

Group 3 The Foreign Mission Board.

Group 4 The General Assembly.

Then one person sums up the events which followed the Jubilee, the organization of Summer Conferences, The Convocation and the results of "407" Movement up to date.

Try a Debate. Here are two subjects suggested by Miss Milligan.

Resolved: That the Sudan's share of the 407 should be 125.

Resolved: That until the 407 have been secured the Board should place no age limit on applicants for foreign service.

NEW WORLD MOVEMENT
CONGRESS OF MISSIONS
February 8-12, 1922
PITTSBURGH, PA.

THE KINGDOM AND THE NATIONS.

By Eric M. North.

Review of Chapter Two.

By Mrs. J. P. White.

FOR TWENTY-ONE YEARS THE WOMEN'S MISSIONARY MAGAZINE HAS FOLLOWED THE UNITED MISSION STUDY COURSE. THIS YEAR OUR SOCIETIES WILL BE STUDYING OUR DENOMINATIONAL BOOK. HOWEVER WE WANT TO KEEP IN TOUCH WITH THE INTERDENOMINATIONAL STUDY. TO DROP ONE YEAR'S SUBJECT ALTOGETHER WOULD BE TO DROP A LINK OUT OF THE CHAIN. THE EDITOR OF THE MAGAZINE HAS REQUESTED THAT A SHORT REVIEW OF THE CHAPTERS BE GIVEN FROM MONTH TO MONTH. "THE KINGDOM AND THE NATIONS IS THE FOREIGN MISSION TEXT-BOOK. MRS. J. P. WHITE.

"CHINA is a land of unchallenged superlatives. The greatest population and man power, and the greatest virility in the world. The oldest existent national civilization, the widest cultural influence and at present a more confused political condition than Russia's.

The darkest cloud on the international horizon and yet the brightest promise of a world-wide kingdom of God" So runs the story of the World Survey.

These patient plodding, industrious Chinese, constituting the "largest homogeneous mass in the world's history" are destined to become a greater factor in the world than they have ever been before. China's old civilization has been upset and the new civilization has not yet become established. The customs and habits of centuries have been set aside and new customs are struggling for recognition. "How China shall change from an ancient to a modern nation is of tremendous significance to every people on the globe."

CHINA'S BURDEN.

China is bowed down under burdens too great to be borne. Poverty, ignorance and superstition have a strange hold on the whole land. The people have impoverished the soil by their methods of farming; they have robbed the hills of their forests and in turn the hills have sent torrents of water down over the valleys, causing devastating floods and famine. Superstition has prevented the development of natural resources. The fear of earth demons has locked the coal and iron in the earth and the dread of the spirit of ancestors has kept facilities for travel absolutely primitive. These things, together with the immense and increasing population have kept China in the deepest poverty.

Ignorance is appalling. The present literacy is estimated at less than five per cent. It is less than two per cent for women in all China while in some parts of the country not one woman in a thousand can read and write. With such a state of ignorance it is impossible to develop good citizens and stable government.

China has suffered many wounds from the hands of her so-called friends. Western agression is today one of the great burdens of China. Little by little Western nations on one plea and another have taken parts and bits of territory. After the Opium War, Great Britian demanded and received Hong Kong.

Because of the murder of a German priest Germany demanded and received Shangtung. Since 1885 China has lost Anan, Burma, Formosa, Korea, Outer Mongolia, Outer Tibet, the ports of Macao, Port Arthur, Wei-hai-wei, Kwang-chow Wan and other lesser possessions.

China divided in her own affairs and lacking the unity and patriotism seemed not to realize what was happening until Japan became more agressive. In January 1915 Japan served "Twenty-one Demands" upon China." These demands required China to recognize special privileges for Japan in Shangtung, Manshuria and elsewhere in the fifth group, to surrender completely China's internal and external affairs to Japanese manipulation. After China had made efforts to modify, negotiate and delay action, Japan secretly assured that the European powers would not object so long as their interests were not injured, suddenly threatened China with war unless the first four groups were accepted."

CHINA'S FAMINE.

A family group that your money helped to save from death by starvation.

Courtesy of Christian Herald, N. Y.

The ultimatum was delivered May 7th and China too weak to resist acceded to the demands on May 9th. Since that time China has counted these days the darkest in her history.

The end is not yet. Nor can we foresee what the outcome is to be. Twenty years ago John Hay said "The storm center of the world has gradually

shifted to China. Whoever understands that mighty empire socially, politically, economically, religiously has a key to world politics for the next five centuries."

China's great Ship of State is like a derilict in a stormy sea. The interference of foreigners has only increased the storm. Other nations have sought to keep China weak and helpless. The principle of "extraterratoriality" that is the maintenance of foreign courts and postoffices is an offence to the Chinese. That there was necessity for this at one time is evident but that it has been abused is quite apparent. To note one of the abuses, look at the Opium traffic. China after a valiant fight threw off the opium curse. Other nations have forced it on her again. In 1919, 28 tons of opium were smuggled into China. How far would this quantity go among China's Millions. One pound provides 28,000 doses; one ton provides 56,000,000 doses; twenty eight tons provide 1,568,000,000 doses, or almost four doses for every man, woman and child in China!

Now how did such an immense quantity get into China? Much of it was manufactured in Great Britian from poppies grown in India; some of it was manufactured in the United States. It was shipped across our country to Japan and from there smuggled into China through Japanese postoffices. If the Chinese protests and try to bring the offenders to justice the Japanese courts protect them. "A bill put before Congress in December 1920 prohibits *all* exports of such drugs from the United States, all transit in bond, and permits the import of such drugs only in quantities determined by the U. S. Public Health Service."

PREACHING THE GOSPEL TO THE PEOPLE AFTER FEEDING THEM AT A CHRISTIAN HERALD STATION.

Courtesy of Christian Herald, N. Y.

If China were united she would not be such an easy prey to foreign aggression. The North and the South cannot agree. One Parliament sits at Peking and one at Canton. Neither will give up to the other for by so doing they would "lose face" which seems to be the depths of humiliation for any Chinese.

A NEW DAY.

China is beginning to awaken. She is beginning to feel a new thrill of national

life. Her industries are increasing marvelously bringing new problems it is true but also added wealth.

Another development is that of roads. A recent article on China gives this estimate of the value of this new enterprise. "Evidently one thing which China must have before she can become a nation is roads, both highways and railways. Of the two I would say that a system of highways well constructed and suited to the auto-truck, would be more beneficial. Labor abounds to build such roads; China has the oil for gasoline; and it is the age of the auto-truck. Once built these roads would be great arteries of travel and traffic, as crowded and throbbing with life as the famous Grand Trunk Road of India. As for railroads, those already in operation show not only that the people are ready to utilize them, but that they will also be a profitable financial investment."

A helping hand has been extended through the American diplomats and bankers. It is the "formation of a 'Consortium' or pooling of financial power by Great Britian, France, Japan and the United States in all future loans to China. This Consortium will supply funds for such major enterprises as railroads and highway construction and the reorganization of the currency, while preventing any one nation from claiming any one enterprise or area as its exclusive 'sphere of influence.'"

China is going to become a literate nation. A new system of A-B-Cs has been invented. There are thirty nine symbols which will convey any message through the printed page. The old classic script that has thousands of characters put reading beyond the reach of the ordinary man. Now with the simplified script an adult can learn to read in a few weeks.

Already newspapers are printing a part of their issue in new script. It is being used for advertising, for political campaigns and for text-books. One Governor, desiring that his province should be the first literate province in China ordered 2,500,000 copies of a primer for his people and then made plans for their instruction.

No other one forward step has opened up such a wide door for Christianity. It is possible to scatter millions of pages of Christian literature. It is possible to increase the number of readers many fold. Christians have a very much higher percentage of literacy than non-Christians. If the Chinese Christians are awake to their individual responsibility, they may be able to evangelize hundreds of thousands by teaching them to read the Gospel.

China has been shocked into a new National Consciousness. China suffered deep humiliation over being forced to accede to Japan's Twenty one demands, but she was stirred with righteous indignation when she received the news that the Supreme council in Paris in May 1919 awarded Japan the German rights in Shangtung. No wonder their wrath was manifest. Of all the provinces of China, Shangtung is the dearest. This is her Holy Land; the grave of Confucious is there and the Five Sacred Mountians.

No class has felt the hurt so keenly as the students. Upon hearing the fate of Shangtung the students in Peking immediately entered a protest. Their campaign was threefold; to protest against the decision awarding Shangtung to Japan; to protest against the retention of officials who were pro-Japanese and to declare a boycott against Japanese goods.

The students were formed into lecture

bands, each band assigned to a certain section of the city. A prominent corner was selected and a speaker began explaining to the crowd the situation. The police tried to disperse the great crowds who were interferring with traffic. The speaker moved a little farther down the street and began again and soon had as large a crowd as before. Finally the police were given orders to arrest the boys. Soldiers were called out to help. The police were really in sympathy with the students and did not wish to arrest them and suggested that they give themselves up. This the students willingly did. As soon as they left, their places were taken by other students: who in turn were arrested. Soon the jails were full. A university building was turned into a jail and soon it was full to overflowing.

The boys fared rather badly the first night as there was no provision for beds or food. The next day however the lecturers were prepared. They took bedding and food with them and made the police had 900 and learned that the students were planning to be arrested at the rate of 500 a day until every student in Peking was in jail, the prison doors were thrown open and the guards removed. But the students refused to leave. A committee formulated four demands. (1) That the students should be given the right of free speech and the privilege of lecturing wherever they desired. (2) That the government should apologize to the students for having wrongfully arrested them. (3) That a police guard should be given the students as they left the prison and marched through the city. (4) That the students should have the right of making a demonstration throughout the city. Three of these demands were granted. The third —that of having police guard was denied. The students were soon out again speaking on the streets urging the use of Chinese goods only and talking against the unworthy officials who were working against their own country.

BOYS AT WORK IN THE CHRISTIAN HERALD FUKIEN HOMES, WHERE INDUSTRIAL WORK WILL BE EXPANDED.
Courtesy of Christian Herald, N. Y.

The real triumph was in the forcing of the resignation of these objectionable officials.

Girls joined in the parades and demonstrations showing their intense feeling and sympathy with the movement. Some perhaps were like the school girls of whom Mrs. Gamewell tells. After one of the exciting experiences in 1915 a missionary teacher came to her school room, and found all the girls weeping violently. When she asked the cause they said it was for their country.

Surely the great Conference in session now can do no less than pledge the unselfish co-operation of the nations of the world to this struggling nation.

CHINA'S NEED AND CHRISTIANITY'S GIFT.

Christianity offers a solution for all of China's problems. Leading men, non-Christian as well as Christian are saying that nothing but Christianity can save the nation. In the main there is an open door for the Gospel message.

A GROUP OF CHRISTIAN HERALD ORPHANS OF THE 1911 FAMINE ATTENDING FOOCHOW COLLEGE.

Courtesy of Christian Herald, N. Y.

"But you can't help your country in this way" said the teacher.

"No we cannot help our country at all, but we can cry."

It is a hopeful sign that love of country is developing and a national spirit manifesting itself. Today China stands before the Great Powers begging for self-determination, that her country may no longer be regarded as a "happy hunting ground" for special economic and territorial rights and that her birthrights may no longer be sold to any foreign nation.

People recognize that Christianity has brought an uplift through education and social betterment and they are willing to listen to the messenger of Christ.

While the Protestant church membership is only 344,177 yet among these are many of the best educated people of China. Many of the statesmen and educators are avowed Christians.

Missionaries always establish schools wherever they go and so raise up an educated constituency. Through the Christians have come all the reforms. The movements against foot-binding, the

use of opium and intemperance have been carried on largely by Christians.

No other nation has ever developed finer Christian leaders than has China. The names of Dr. Mary Stone, Dr. Ida Kahn, Dr. Hu King Eng, Rev. Ding Le Mai, Mr. Chang Po-ling are some of the familiar names that come to our mind. The Y. M. C. A. has trained a host of young men who are efficient leaders in their respective communities. All of these men and women are coming forward with new and enlarged plans of service.

In 1918 at a summer conference a group of people who had met for prayer and conference seemed to hear God's voice calling them to work for the unoccupied portions of their land. After talking and praying together it was decided to make immediate plans for sending workers to the province of Yunnan where there was not a single Chinese preacher nor a single foreign-trained Chinese doctor. The response of the church was hearty and immediate. Gifts were sent from all parts of China. Some were given by people who were not yet themselves in the church, but who were in sympathy with it. This is but the beginning of an extended campaign which is to be carried on under the National Missionary Society of China.

The missionary enterprise has demonstrated that it has the power to meet the need of China. Can the church send enough of workers to spread the news throughout every hamlet and village? Can the church show as much zeal as business firms in attempting to reach the last man, woman and child with its message? If the Christian world is faithful to China, her people will develop into a strong power and in turn become a large factor in the upward movements of the world.

A very optimistic view of the future of China is given by Dr. W. B. Hill He says: "I have little fear for the future of China. We read books with such startling titles as "China in Convulsions" and "The Breakup of China." But the convulsions are birth throes and the breakups are only turns in the great kaliedoscope of her history. Even the present peril from Japan, if it is a real peril, need not unduly alarm us. The philosophical Chinese says: 'What if Japan does take possession! She cannot permanently hold us. We shall have a hard time for a century perhaps; but a century is a small period of our existence. The Japanese will teach us many things we need to learn and develop our resources enormously; and then we shall assimilate them as we have the Jews, or drive them out as we have the Manchus. And China will rise with new strength from her seeming overthrow.' That is the confidence of the Confucian philosopher. But the Christian missionary has a deeper confidence. If China becomes truly Christian—and only our remissness in seizing the present golden opportunity will prevent this—a new force is added to the national life—a force indomitable. You may look through the annals of history, and nowhere will you find a nation—no matter how small and seemingly weak—that has been crushed out of existence if its Christian life flowed full and active. The problem is to make China a nation and a truly Christian nation. When that is accomplished her future is secure, and every other Christian nation can rejoice in it."

HOME MISSION STUDY.

CHAPTER II, MALACHI 1:11.

The Reach of the Church, or, the Problem of Distance.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

"HELLO, San Francisco!" "Hello, New York!" cuts short the time distance between the East and West to almost nothing. On the Pacific Coast, board one of the one hundred daily trains waiting to carry you back East and, even with the many transcontinental stops, you will find the miles reduced to comparatively few when you step off in New York. Such is the nearness of the millions of the Pacific slope to the millions of the Atlantic Coast. "The world is growing smaller" is a trite saying; and, yet, "one of the primary problems of religious statesmanship will always be the overcoming of distance in behalf of religion."

How near the East seems to the West; we discuss together questions of every day moment through our daily papers; we visit each other frequently; conventions are held first in one part of the country, then in another part to present reat projects and undertakings and to report progress on the same and to lay still greater plans for the future; eastern capital is invested in western interests; industries in all sections are interdependent; we are bound together by the same interests and not infrequent contact; that which concerns any part of the ountry concerns the whole nation. Old Glory is over all and makes the same demands of loyalty and devotion from all. In view of these relations and our common faith we discover anew the aptness of our motto, "E pluribus unum."

But we no longer reach merely from the Atlantic to the Pacific and from the Great Lakes to the Gulf for we have extended northward even into the polar regions and have leaped the ocean and and come into island possessions and responsibilities. How about the "nearness or distance of these portions of our nation? In contrast to the transcontinental one hundred-a-day train service, we find Porto Rico's million depending upon two regular boats a week, supplemented by a few "tramp steamers," and are booked direct to New York without any "stop overs." Again should you wish to cross Santo Domingo, it is quicker and cheaper to return to New York and start all over again. How difficult it must be to "create a genuine American loyalty or to make adequate Christian ministry stretch over uncertain seas!"

ROLL CALL.

The Phillipine Islands are so far distant they are treated by the Church as "foreign missions."

Hawaii with her 200,000 people, a strangely mingled people, once a pagan country, later Christianized, now overrun with immigrant races, oriental and heathen, Japanese and Chinese with Budhism and Mormonism as leading religions—Hawaii awaits the aid of the Church at home to help a brave little group there in their work of evangelization.

Porto Rico with her 1,200,000 people of Spanish blood and mixed tongue, neglected, exploited by Catholic Spain for hundreds of years, cursed by ill health, awaits the ministry of the Home Church. "American rule has added population, preserved order, furnished capital, quickened industry, planted schools, fought disease. America is valued for results but not loved. Missions go deeper. "How far has the Home

Church reached? Haiti, "the worst governed spot on our hemisphere," with her 2,000,000 French speaking people, mostly Negro, needs the guardianship of the Church as well as that of the government.

Santo Domingo with its 600,000, who with the exception of a few thousand live in the interior where are found "some of the most degraded human beings in the world," with her lack of transportation and communication, with her extreme ignorance, with her terrible disease, cries to the home church for help. "The saddest cry of North America has been almost unanswered until recently. Just now "churches are entering as a united Christian force and there is sought to be established not a denominational work but an "Evangelical Church in the Dominican Republic."

Many other islands "mere pin points" should be placed on this roll for their hundreds or perhaps thousands look to the Home Church lest these "little ones" should perish.

It is a long distance to the most northern tip of Alaska—way into the polar regions—but there lie our possessions Within the bare limits of human habitation lies the large proportion of this territory and by far the larger proportion of the inhabitants face an uncertain future, for starvation always stares them in the face, for " suppose the hunting and fishing should fail?" America has brought to this country, in measure, business, work, limited educational advantages, food, and, with these attenant evils. How far has the Church carried out her mission? What are some of her difficulties? The missionaries share the fate of the natives in case a boat of supplies goes down. And what of the problem of distance? Our author tells us that in order to reach a church dedication, brethren from the nearest neighboring community travel two weeks over broken ice and unbroken snow.....No other mission field on earth shuts up the representatives of the Gospel to such cramped quarters, such personal hardships, such narrow companionships. and long continued physical darkness. These far off citizens are in danger, unless the church equalizes religious opportunity. Unless the challenge is met by the Church centuries may pass by with these far distant possessions still in their present state.

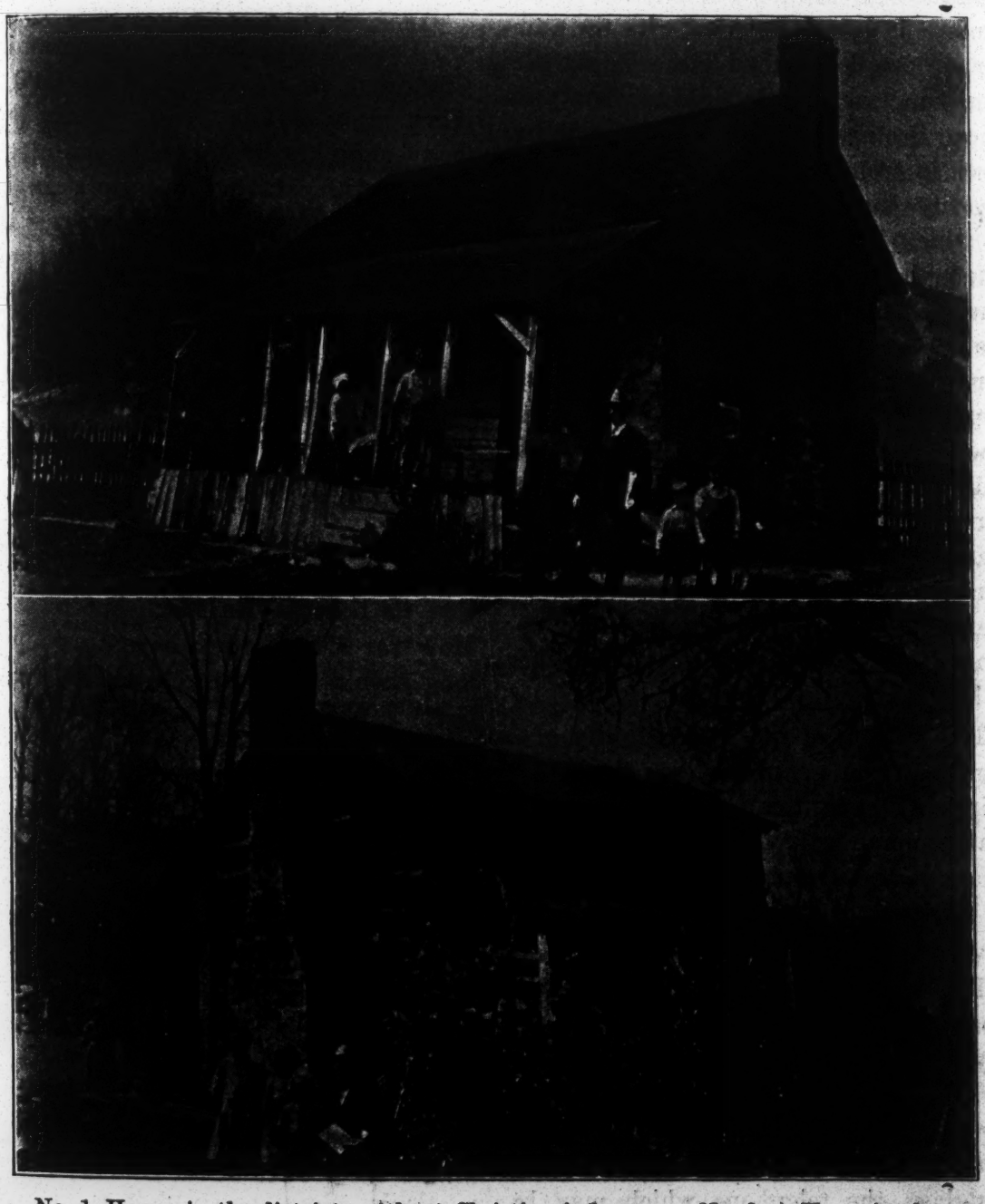
What about Continental United States? Does the problem of distance exist here or does it belong only to our islands and bleak Alaska?

THE WEST AND MIDDLE WEST.

From the first migration West the needs of the frontier engaged the minds of the Church for it was the East moving West and sons and daughters, brothers and sisters were going there. And as through various migrations the frontier moved West, the Church moved in its efforts to "follow up."

Of recent years though, city problems, industrial questions and settlements and world problems have been brought to the front so prominently and vividly that we may perhaps think there is at present no frontier. But there is one. In over one third of the area of our nation, "human society is not organized on the continuous plan." Home after home is so isolated that no other human habitation is in sight. This area includes all or parts of twelve states and averages one family to the square mile In former days a homestead was 160 acres while today in more arid regions it is 640 acres. This leaves vast stretches between market towns, as much as 200 miles, while in some states a thousand miles lie between two second class cities.

This problem of distance is bound to effect religious institutions; "over one third of the nation's area does not furnish enough people living near enough together to be gathered generally into serviceable and efficient church units." In town centers there are the usual avenues open but what of these thousands upon thousands of isolated people? Does no obligation rest upon the Church concerning them? Dr. Douglass illustrates this condition in telling of a California County with a rural population of 25,000 and only 2% Protestant Church members and a thousand square miles with a population of 1,000 not even evangelized. Again, one valley in Montana has 26 churches for 16,000 inhabi-



No. 1. Homes in the districts without Christian influence. No. 2. A Home in the same district after the Home Missionary had located in their midst. (Rev. H. A. Wright, Colportuer in Southern Ohio is shown in both pictures.)

tants, while four communities near by aggregating 1200 has no church." "It is responsibily estimated that 5,000 new churches should be organized west of the Mississippi and *made to function efficiently.*" The auto has relieved the discomfort and exposure of circuit work in some of these far distant places but there is little time saved and the expense is greater than behind Old Dobbin. The expense is great compared with the number of people reached but efficient service can not be rendered without the price. Sectarianism has been a stumbling block in frontier work but cooperation is steadily increasing. The cooperation of which we learned last year at Gary where the churches formed the Calumet Church and Missionary Federation, is just as necessary in the frontier work of our country. The entire unoccupied area of Montana has been divided into "non-competitive spheres of responsibility and assigned to various communions." Colorado, too, has made an accurate survey of the state and assigned portions to different denominations so there may be no waste through overlapping Why not comity among churches at home as well as abroad?

The placing of the responsibility of a community on a church means the broadening of that church to meet the needs of that community. The church must be generous and sympathetic that people of all Christian convictions may find a home there.

The crying need for propagating frontier work is the same as that of the city—the need of a devoted laity, men and women who are able to "carry on." Two "first aids" to frontier and long distance work are suggested by Dr. Douglass, the telephone which may be used not only as a "reminder" but as a call to definite prayer and song at a definite time; then, the "extension" plan that is used by so many of the larger colleges and universities. Because of the peculiar needs and difficulties attendant upon this frontier work it will require leaders especially trained and adapted to it, leaders that "see something in it."

URBAN AND RURAL CHURCHES HAVE THE SAME PROBLEM.

What should we think of this, a Western County with 1,000 sq. miles and no Christians in it? Or of this 100 sq. miles in a Middle West County with many churches in it yet no one attending them? Have the people in the second instance any reason for their lack of evangelization? Are they alone to blame? What is the relation of the law of distance from the church to the service rendered by the church? How far should it be necessary for people to go to reach a church? Dr. Douglass says, "The church has to be more than physically accessible; it ought to be in such a place that men could reasonably go to it for social and religious fellowship and that its benefits can reach out to them. How far should they have to go, how long should the outreach of the church be?" Why are there so many abandoned country churches and what does it indicate? Surveys tells us that more than half the farmers who attend church go to larger centers, often going longer distances and passing several rural churches on the way—many of these being closed. Dr Douglas says, "A town is fatal to surrounding churches according to its size and that a town's killing range is greater than its service range." That is, it draws from the country community enough people to hinder the growth of the country church but does not attract all of the people, some are without cars, others do not "feel at home" in the town church etc.

and, so, many are left without the service of the church. "The towns power of destruction has not been matched by an equal power of religious outreach in service."

Occasionally a country church "survives" while there is a weak one of the same denomination "still living" in the town. This condition is not creditable to either. Both should unite in the common cause of Christ and the community in which they are and so minister to themselves and others in a healthful, efficient manner.

Twenty families used to constitute a neighborhood but this does not supply a sufficient number of people to be inspirational in any undertaking—"not enough boys to make a ball team and not enough talent from which to select a captain." This old, narrow neighborhood with its self centered, selfish interests is giving way to the larger, broader, self stimulating community through the consolidation of rural schools in the Middle West, a community neighborhood now consisting of about one hundred families or of five hundred people.

Rural neighborhood conditions are largely a question for the church's solution, for the church, whether in the country or in the small town is very largely responsible for the motives, objective and standards of the surrounding territory.

When a rural church "can support a resident minister and a full round of church activities, it is fitted to be a permanent type of religious institution in America. Such a church will be an ornament to civilization, a power for better farming, a standard bearer in all aspects of rural living, as well as a torch of God in the midst of men. But the rural church which is too small, which divides neighborhood sectarianly, which cannot support itself or have a resident pastor is none of these. It may have saints in it and it may be served at long range by devoted ministers, but it cannot build up rural America nor be a satisfactory, permanent instrument either of civilization or of the life of God in the hearts of men. Furthermore, on the whole, it cannot survive."

The farmer will in all probability continue going to the town church so the problem is to relate rural areas to town centers religiously. This should not mean the destroying of rural centers but it does mean "the town church must systematically extend its reach until it really serves the rural people within its natural area." The town church must provide activities adapted to rural neighborhoods though this may involve the maintaining of an assistant pastor skilled in this work, thus producing one orgaization, one church with several neighborhood centers. "Rural people have the right to ask rural service of the central church."

Dr. Douglass suggests a very unique plan for relating rural areas to town churches and letting them still retain their denominational aims. It is a kind of local comity plan. He calls it the Zone and Sector plan.

Each church would accept the responsibility of a certain sector of the town's trade area within which would lie certain zones for its activity. The church would provide the means that all might reach the town church and where this was not practicable should see that the church's service extended to these outlying parts. Those able to attend the town churches would go to that of their choice, those unable to go would be ministered to by the church to which was given the zone in that sector. Denominations would be respected but would not be devisive forces and it would get the

gospel and effective service in districts otherwise unreached.

THE DISTANCE PROBLEM IN OTHER PLACES.

The problem of distance is not limited to island possessions, to Alaska, to the frontier, the West or the Middle West but embraces areas where farms are small, farmers not prosperous, it enters Negro communities in both North and South, it is discovered in mountainous regions, in the Highlands of the South, in the Ozarks, even among isolated camps in Pennsylvania. Nor does the city escape this problem even with the modern means of transportation. There are poor districts, districts "across the tracks" away from car service, there are people in suburbs whose anticipated car line never reached them, in some instances the church itself moved leaving behind an unchurched remnant. In the city the question often resolves itself into what may be the duty of the man who is able to reach the church of his choice though distant and in doing so leaves behind a church struggling to reach his own neighbors in his own neighborhood who are less fortunate than he. Does he owe nothing to this neighborhood church, to the people, his neighbors, who worship there? The farmer is asked to attend the church in town and to keep up neighborhood connections and relations. Should any less be asked of the city man? Again should a city dweller who sustains a country home be free from church responsibility in the city where he makes his money?

"Home missions in its city phase has not yet gone very far in organizing programs based on principles.....Along the lines suggested, however, there is a gradual movement of the church tending to place adequate service within the reach of all the people."

"Some day in *every place* prayer will be made."

WHAT DO YOU KNOW ABOUT IT?

1. If distance has been anihilated why is there a "problem of distance?"

2. Give and illustration of "distance" in our own country.

3. Name our possessions and tell of religious condition.

4. What are Alaska's special attractions as a mission field.

5. How much of society in the United States is not organized on the continuous plan? Tell of some personal or related experiences.

6. What is the religious condition of such areas?

7. What remedy is being tried and where to counteract this condition?

8. Should one church be made responsible for a community? Why?

9. What advantages, what disadvantages?

10. Are rural people living within possible reach of a church wholly responsible for non-attendance?

11. What is the relation of the law of distance from the church to the service rendered by the church?

12. Why do farmers pass up rural churches to attend village churches?

13. Do you agree with Dr. Douglass that a town's killing range is greater than its service range?

14. What stands in the way of the vigorous life of many rural churches?

What remedy will work the most good in the long run to many of these places?

15. When has a rural church the right to be called a type of permanent religious institution in America?

What do you think of the Zone and Sector plan? "Put yourself in his place" while answering.

17. Discuss the distance problem of the city and recommend a solution you would be ready to follow up.

18. What present day evidence is there that "Some day in every place prayer shall be made?"

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Tanta Egypt.

NOTES FROM TANTA HOSPITAL.

By all the various means we have employed, we hope that the many societies and individuals who have given the Tanta hospital such generous help, have received word of the arrival of their splendid gifts. We thank them most sincerely and shall never hesitate when we are in need again, to ask for assistance.

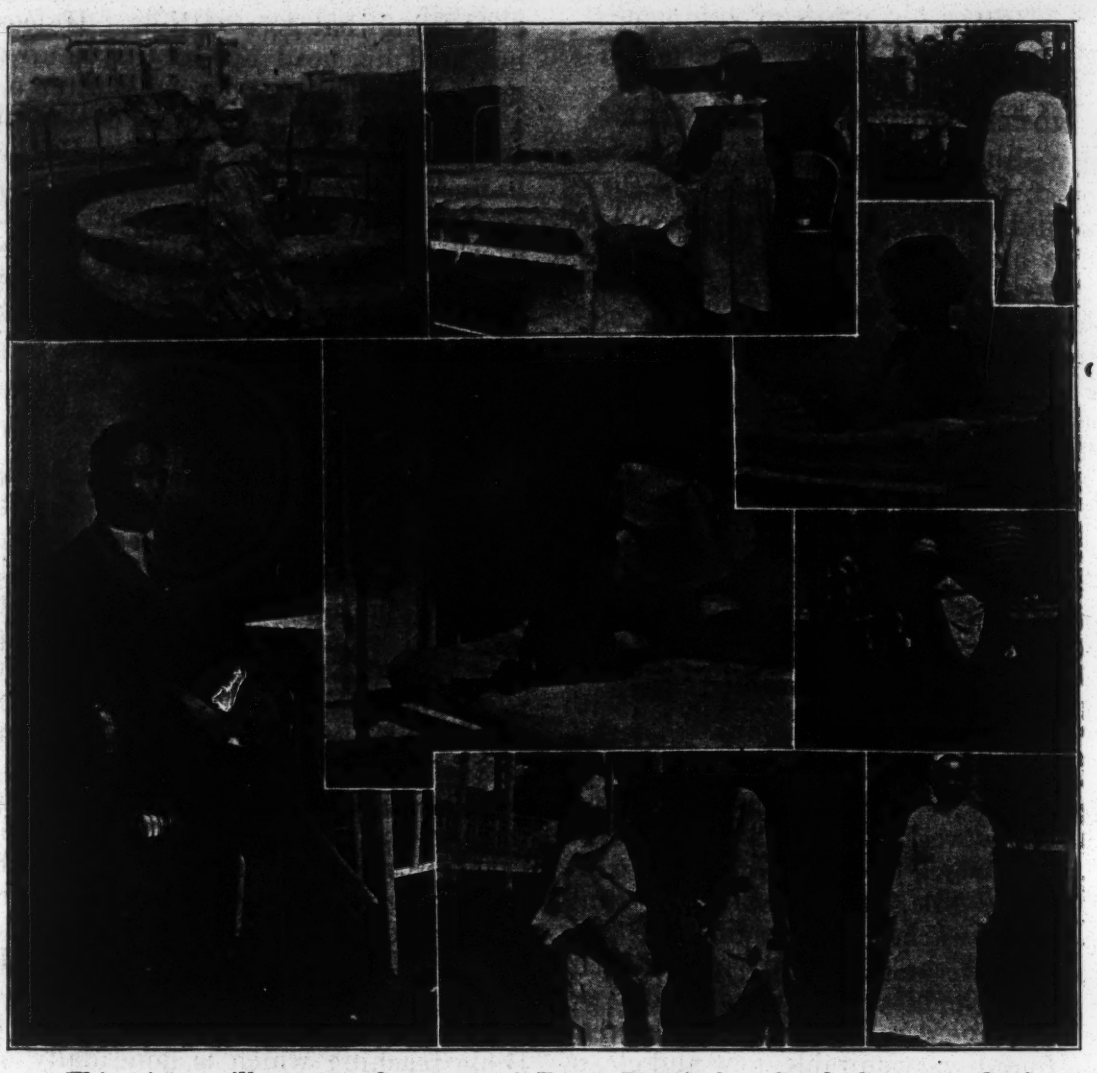
The work has grown by leaps and bounds, so to speak, and it is difficult to decide upon just what phases of the hospital life to try to set before you.

We are very much rejoiced over the prospects of an added story for a doctor's family. Last year when Dr. McClanahan's felt the need of a house (they had shared the doctor's house with us) they found much difficulty in getting a location near the compound. When they finally settled, the house proved, after a few weeks, to have a water soaked basement which filled up according to the rise of the Nile, and became a breeding place for swarms of mosquitoes. You can imagine the discomfort it produced. Of course the house had to be abandoned as a permanent residence. Another has been found, very suitable, new and clean, two blocks away from the hospital. Dr. Moore and family occupy this. We expect the second story to be finished by the time Dr. McClanahan and family return. The nurse's quarters have become too small and some must be housed with us until the nurse's home is built. They are now using rooms that properly belong to the hospital and are very much needed for first class patients. The children's ward had to be fitted up for the overflow of first class patients during the summer. We also had to use the only two reception rooms we have a number of times e. g. we made them up for a prince, and also a prince's wife and others. The kitchen building has every room occupied and two nurses are located there.

Let me tell you about a little boy. He came to the hospital about four months ago and he is about three years old. He was afflicted with malnutrition and everything that goes with it. He could not hold his head up, lift his hand up, never had walked, and could utter only a feeble moan. In fact he looked like a famine victim from China! But now he is able to walk by taking hold of his cot and a few days ago he spoke his first word. He puts up a vociferous protest when little Zaki in the next bed receives special attention. Zaki is of the same class of patients and while he was not so emaciated as Angelico he was very ill. Now they outrival each other in gain in this way or that.

Look at this nice little girl Khadiga. One view taken as she came in her little native togs. Her neck was swollen out straight on each side with ugly running sores. She had been with us about a year and a half. As she began to get better she was made useful by patients in the ward bringing them water etc. Then the nurse taught her to carry the tray of medicine glasses to the sink to be washed, and little by little she learned to wash and dry them, and you can see in the picture how nicely she carries her tray of glasses which she holds for a nurse while the medicines are given. It was a proud day for her when Miss Robertson dressed her up in her maid's uniform. She has learned much in the Bible teaching which is done daily and is attentive at prayers. Will you remember little Khadiga before the Father that she may learn to serve Him, as gladly as she serves the patients. Among the pictures I have sent is Girgis Effendi Bakhit. Mrs. Hunt brought him into her home years ago, just a lad. She gave him a start in life by teaching him how to work. She taught him his first lessons in Christian living. When we came to Tanta in 1913 he was the hospital cook and bought all supplies, being honest, faithful, capable, full of desire for the growth of the hospital and a true Christian boy. At present he has reached the highest place of trust, and is the right hand man of the doctors in everything, receiving all patients as they come in the clinic and making all financial arrangements for their entry into the hospital.

Seated on a donkey you see the gardner Hassan, and behind the donkey's



This picture illustrates the story of Tanta Hospital. Read them together!

head is Ali Hassan, who came to the hospital in 1913, a sick little boy. Now he is operating room helper, faithful and diligent. Fahima was trained by Miss Harvey and has been our dependable Egyptian nurse most of the time of the hospitals' experience. She is a member of the Evangelical Church. Last is Abd el Neby who carried baskets of bricks on his shoulder when the first work of building was begun nearly twenty years ago. Since then he has been employed as night watchman and he also goes to the market and brings back this big basket of food supplies on his shoulder.

I wish you could attend prayers for the Egyptian helpers and hear the different ones read their verse or recite it and answer in their turn as Mr. Murcus teaches them and prays with them. We are glad to have secured the help of Miss Finney and some of her Bible pupils to teach the women. This with our able evangelist makes us feel that the evangelistic work is going hand in hand with the work of healing in Tanta Hospital.

HARRIET GRANT.

GIRL'S SCHOOL, TANTA, EGYPT.

Amalia, one of the graduates of last year's class, lives in a village between here and Alexandra on the main line of the government railway. The life of the people of her village is probably little changed from what it was a hundred years ago. The women who are not forced by their condition in life to work outside of their homes, rarely leave the house. For months at a time they never step out of their doors. Probably not more than two women in all of

the village are able to read even the simplest reading matter, and there may not be that many. Their whole lives from the time they are young girls of fourteen or fifteen or possibly sixteen and some often times even younger is taken up with the caring of babies and the monotonous round of household cares. You can imagine something of the narrowness of their outlook and the emptyness of their minds. Their love for their children is intense and often so blind that it results in injury to them.

Amalia has one brother among a large family of girls and because of that, he is the apple of their eye. He is now about four years old and for more than two years, he has had a discharge from his ears. They have taken him to various doctors, but the condition has continued probably because they did not follow the directions of the doctor either through ignorance or carelessness. An abscess developed in front of one of his ears during the summer and they decided something must be done for the child. Amalia intreated them to bring him to our hospital here in Tanta and let one of our doctors examine and prescribe for him, and if the doctor thought best, to enter him in the hospital as a patient. During her ten years residence in the school as a boarder ,she had become familiar with the hospital and had learned to appreciate something of its worth at last the mother consented to come.

When Dr. Moore saw the child he told the mother the only thing to do for him was to leave him as a patient so that he could have the daily attention of those who were trained to care for just such as he. The mother was unwilling to go away and leave the child. She had never been separated from him for more than a few hours at a time in all of his life and only then when he was with some other member of the family and she felt she simply must not endure the separation. Dr. Moore told her if she took him away where he would not have proper care that he might become deaf and she would have herself to blame for it. At last with painful reluctance she consented to leave him, but only on condition that Amalia remain with him and then only for a few days. It was a desperate experience for both the mother and the child and when the mother returned at the end of the time set, she said she had not slept since she left because of her longing for the child. She was determined to take him home, but the condition of his ears was not improved to the extent that the doctor thought any good would result if he went home and plead with her to leave him. She thought she couldn't and took him away. From the hospital they came to see me, and when I saw the child, I used every means of persuasion that I knew to get her to take him back to the hospital, but she said it was impossible.

They went away, but what was my surprise a few hours afterwards to see them back again asking for a word from me to Dr. Moore to get him to take him back. It is needless to say that I gave them the word gladly. He stayed for about a week after that before they came to take him home and by that time they could well see a decided improvement in his condition, so it wasn't such a tremendously difficult matter to persuade them to leave him a little while longer. By that time the mother was convinced that it was for the good of the child that they had insisted that he remain in the hospital and her attitude toward the hospital was changed. However she had endured the separation from her child as long as she could and since he was better she insisted on taking him home. Amalia was here this week and she said that there was no discharge from his ears, but that the swelling in front of his ear came and went and she was doing her best to get her mother to let him come back to the hospital. The whole family now feel toward the hospital a friendly feeling and will no doubt patronize it when they are in need in the future. But the mother still holds blindly to her idea that she cannot be separated from her son, even to get his ears well.

The younger boarders go to bed just after supper, but before they go, they all go to one of the dormitories and kneel around the beds and take turns in leading in prayer—one prays and the others repeat the prayer after the one who is leading. Our smallest Mohammedan

girl pleased and surprized them all the other night when she led. It touched me a good deal when they told me she had asked God to bless and heal me. I had spent the day in bed with a heavy cold, and it was very dear of her to remember me.

Two of the boarders go with me all of the time to the street Sabbath School in Kafr Aly Agha which we hold on Sabbath afternoons. One teaches the little girls and one serves as door keeper. I am so glad to have them do this practical work because I feel that it is helping to prepare them to do just such work in the villages from which they come. Only God knows what this mischievous, restless, uncontrolled lot of children get from the teaching that we try to give them, but we constantly pray that He will take care of the sowing of His Word even though done in weakness.

Messrs. Henderson and Hoyman came one day not long ago to talk over the plans for the building for the new home for the school. This beginning in taking definite action toward the actual building of the school brought joy to my heart and I pray that all that concerns the new school home may go forward according to Christ's desire and plan for it.

CAROL E. MCMILLAN.

October 28, 1921.

SUDAN

Mrs. R. L. Edie, Editor.

PRAYER AND THANKSGIVING AT DOLIEB HILL

We are told that it is permissible in a note of thanks to put your personal gratitude first so the " editorial we" from Dolieb Hill desires to state that we are glad that we were sent as missionaries during the past year, that of all the United Presbyterian missions we came to the Sudan, and of all the stations in the Sudan we landed at Dolieb Hill. Never was there a place with greater needs or greater possibilities; needs that are urgent and immediate possibilities which must be grasped at once, within the next few years or be lost for centuries in the wave of Mohammedanism which is relentlessly sweeping southward.

Never were we thrown with more congenial associates, fellow missionaries whom we have never yet on a single occasion found to be activated by selfishness nor desire for personal aggrandisement. Who wouldn't be thankful, happy and contented? We are truly grateful that thus far all the missionaries here have been kept free from malaria and in good health.

We are glad for the people who are coming long distance for medical treatment and who thus hear and commit to memory a part of the Bible each day of their stay, glad that so many of them are helped physically, and that a reasonable degree of success is attending their treatment, and glad that remodelling of the clinic building is making for greater efficiency and usefulness.

One of the most hopeful conditions about Shullaville is the great number of boys and young men that one finds carrying around slates and pieces of paper, upon which they are working diligently, trying to learn to read and write.

It may be be only a fad but we have faith to believe that it is not, but that promises great development for the future. At present there is no native here who can read enough to read and understand the simple sentences, but at the rate some of them are learning now it will not be long until several will be able to read and write quite well. At least the desire for learning has finally gotten into some of them.

We are thankful that there are so many of the boys who are working steadily by the month and are thus here regularly to hear a gospel talk each morning. The new residence made possible by the New World Movement is well under way and will help out the housing situation greatly, making this a more comfortable and safe place at which to live. The people have been coming to church on Sabbath very faithfully during the rainy season when it is a great temptation for them to stay home and work in their fields. The attendance at Sabbath School too has been unusually good.

Things to pray for? Yes plenty of

them in a short space. From these few natives who have professed Christianity and who face daily temptations of which the western mind has no conception, from these young people who are now trying to get the fundamentals of an education, from so many who are totally unconscious of their need for a Savior and of their sins, and from some who have not yet professed Christianity openly but are thinking seriously, come the most urgent calls for your prayers. From the missionaries, that our health may remain good, that plans for advance work may be made wisely, that we may be guided in the study of the difficult langauge, and that our present force may be not only maintained but increased to fill the great needs.

And finally, from the entire Shulla country which is so inadequately supplied with workers at present comes the call for prayer that the forces of Mohammedanism which are so rapidly working their way into the habits and customs and religion of the people may be controlled until Christianity may have control of their hearts and lives.

DR. J. M.MCCLEARY.

PRAYER AND THANKSGIVING, NASSER.

We at Nasser, are especially thankful that re-inforcements came in time for Rev. and Mrs. Smith to go home on furlough at their regular time, as well as for the fact that the field is very large and one family could not possibly reach out as they would like to do. However the additional pastor and doctor are a very inadequate number to reach all the Nuers. A second cause for thanks giving at Nasser is the large number of Nuer to Amark workers that have come to the compound to live, work, and daily hear the gospel message. A third cause is the large number of patients that have come to the clinic, for they also get a part of the Word of Truth each day as well as the physical help; fourth, that we have had word from home that a nurse has been appointed; fifth, for the health which the missionaries have enjoyed this year; and sixth, that practically every two weeks when the mail boat comes, we get word of new friends praying for the work and the workers at Nasser, and no one can better testify to the answers of those prayers than the writer, who was recently restored to health after a serious illness and has found out since that many were praying for that restoration just at the time that it was most needed. Since we know we have such a faithful praying band behind us in the church at home, we are going to ask you to pray for special things with us and for us: 1st, that the missionaries and the Nuer Christians, so young in the faith, may grow in grace that the Light may shine out to the thousands sitting in ignorance around us; 2nd, that the Nasser Church may grow in numbers and in power; and 3rd, that more laborers be sent to us—especially an industrial worker and a teacher—the two pastors, who are stationed at Nasser and whose lives have been dedicated and trained for evangelistic work, have to spend most of their time supervising the work done on the mission compound, while educational work which has been such an advancing factor in our own American life, has scarcely been started with our poor Nuers.

MARY FRANCES MAXWELL.

A TRIP FROM NASSER TO SAYO.

Along the Nile River from Khartum we saw not only many villages but large herds of cattle and flocks of sheep and goats. But as we left Nasser these villages, cattle, sheep and goats gradually disappeared and for two days we saw scarcely anything but grassy swamps.

In the morning there was an abundance of wild game. One morning while Mr. Russell was on the upper deck looking for what might be seen in the grass he discovered what he thought was a lion about a quarter of a mile away. He called Mrs. Russell and me to come and see. Looking through the field glass we saw not only one lion but four. The one nearest to us kept watching us while he was slowly moving in the opposite direction. A short distance from him was a tiany which no doubt soon made a meal for the lion.

After we left Nasser the course of the Sobat becomes very crooked,

Scarcely had they made one turn when they had to prepare for another. Mrs. Russell said she believed it would break a snakes back to swim up the river. A day's travel after leaving Nasser we came to the junction of the Baraha and Sobat Rivers. From there to Gambela we travel on the Baraha River. If the Sobat had been crooked the Baraha was apparently more so on account of shallow places in the river from now on we traveled only in the daytime. There are very few trees on either side of the river. Nothing but grassy swamps.

After leaving Nasser we stopped beside a swamp. Here we had our first battle with the mosquitoes. The Baraha is divided into two branches and at 10:30 A. M. we came to the junction of these two branches. From there on the scenery was beautiful and the river much wider and straighter. The fields were dotted with green trees. At noon we saw some baboons playing in a tree. They were thoroughly enjoying themselves. At 4 P. M. we saw our first Anyuak village. What a picture they made as they stood along the bank. Men and women together. The Anyuaks differed from the Shullas in physical appearance as they are more heavily built and not as tall or erect. They ran along the boat for quite a distance. When the Fetah would throw off steam they would run back into the corn. They were greatly amused at Carolyn Russell. Probably she was the first white baby that they had ever seen. Mrs. Russell threw them a corn can. You should have seen them scramble after it. Mr. Flett or Captain said when the corn was ready to eat he threw them cans in exchange for corn.

The villages of these Anyuaks were quite interesting. Around the village on three sides, the river is on the fourth is a staked defense. Outside of this is a ditch which can be filled with water. While the enemy is attempting to cross this ditch they are speared by the Anyuaks.

The houses are made of bamboo grass and mud. They are entered through a small opening in the side about a foot and a half square. Their chief product is corn which they planted very thick.

Every now and then as we proceed up the river a hut appears in the middle of a field of corn and from behind it half a dozen little black faces pop out. If they were another color they would remind you of kewpies. What an opportunity they present, they who have never had a chance to hear the message of Christ.

At 7 P. M. we tie up for the night. All afternoon the clouds had been heavy but only few drops of rain had fallen, but the next morning we were having a real Abyssinian rain. The forest along the river was dense and the scenery beautiful.

At 1 P. M. we arrived at Gambela. The Kaebau on which were Miss McIntyre, the two Misses Coie, Mr. Shield, Dr. and Mrs. Trudinger and their two children arrived about an hour later than the Fateh. As our boats had arrived several days sooner than was scheduled we were compelled to wait a day and a half for Dr. Lambie who expected to meet us. That evening we went over to the Kaebau where we had prayers and spent the evening singing Bible songs.

As Dr. Lambie was not expected until the following afternoon we decided to spend the next night in some vacant houses in Gambela. It was real camp life. Camp cots for chairs, which were a couple of inches higher than the table which consisted of four boxes. But we enjoyed ourselves to the fullest extent. We were up at 4:30 the next morning and had breakfast over by 6 oclock in spite of the fact that Miss Mary Coie had trouble starting her fire. The carriers were up at the mission house. Apparently they were trying to get as near the door as possible. The head carrier showed his authority at some offender by either throwing a stick or battling him on the head with his six foot pole. Finally at 10 A. M. all was ready to start. Our goods were through customs and each carrier having been assigned his load was hugging his dollar or looking to see if the queen had a brooch on her sleeve. On their dollars is the picture of a queen. The

one sleeve of her dress is fastened up to the shoulder by a pin. If this is rubbed off the dollar is worthless.

What a procession we made. There were thirteen in our party besides our sixty seven carriers. The sun was quite hot and soon our hands were blistered. At 2:30 we stopped for lunch. After lunch we rode until 4:25 when we came to Lilmo Mountain. How steep it looked. At 6 P. M. we reached the top of the mountain. The path resembled a winding stairway. When we reached the top the men had already begun to put up the tents. How we enjoyed our supper! And in spite of the rain boy who thinks he can stop the rain and the braying of a mule we had a most restful night's sleep. We were up at 5 o'clock the next morning. The carriers could scarcely wait until we were dressed before claiming our luggage. Breakfast was soon over and we were started once more. A Bamboo bridge over the Sacco River was quite a curiosity. The supports were made of stone but other than this the structure was entirely of bamboo. There was danger of the mules stepping between the bamboo, but we all arrived safely on the other side.

Before noon it began to rain and the path was becoming quite slippery. It was up one hill and down another only to go up another. Finally at 3 P M we came to the mission compound. First we came to the garden. Coming from the Sudan where gardens are so scarce this garden of flowers of all colors and many kinds of vegetables did look most attractive. The rain had made every thing so fresh and pretty. From the crest of the hill the view of the valley below could not have been more beautiful. Mrs. Lambie, Betty and Wallace were waiting for us on the veranda and certainly gave us a warm welcome. After tea, Dr. Lambie led us in prayer thanking God for our safe arrival. Dinner time came sooner than we expected, and I wish you could have seen the table. We hadn't seen so much to eat since leaving America. After prayers we went to our rooms and how we did sleep. The next morning we all awoke much refreshed and feeling little effects of our two days mule ride.

RUTH BEATTY.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE SIALKOT CONVENTION OF 1921.

Did you ever wonder just what a convention in India is like? I have, especially since coming here and hearing more and more about the Sialkot Convention. To one attendinng the convention for the first time several things seem so new and strange. Among others is the arrangement for housing all the people in attendance. Men, women, and children come from all parts of the Punjab and various places outside of the Punjab and you can well imagine that finding places for a thousand or more people is no small problem. The convention is held on the grounds of Christian Training Institute, a boys' boarding school, and as school had not yet opened, the two dormitories made an excellent place for missionary women and Indian girls. The other people were accommodated in the small India houses on the grounds and tents which were put up for the occasion. We all had to live pretty close those days so there was very little room for complaint! Every one seemed happy and we all enjoyed the fellowship with each other so much.

Even in a religious convention it seems necessary to think of our physical needs, so the dining room seemed like a rather large factor. It was a very large tent in which were low tables about the height of the tables used in kindergartens at home. The chairs? They were the heavy matting spread on the ground. On one side of the tent are tables from which you procure your food. First of all the tickets are to be bought, they are different prices so you may buy some of each kind, then go and buy what you want, pay for it with tickets and then proceed to the table, take your place on the floor and enjoy your meal and the fellowship with the other folks. They serve some Indian food and some English, so you may have your choice. It is very good and enjoyed by every one.

Then there is the meeting tent. The meeting bell rings and from all directions come the people. Here again the chairs are the heavy matting on the ground. There are few chairs which may be rented by those who wish for a small sum. As the people come in, according to the custom of the Indians the women sit in one group, and the men in another. It is interesting to see them all walking in, taking off their shoes and squatting on the floor. The men remove their turbans but the women must keep their heads covered.

You should hear them sing! They sing the psalms set to their own Punjab music and they enjoy them very much, singing with a great deal of spirit. An organ and a cornet are played and the singing led by one of the missionaries.

I wish you could hear some of our Indian pastors! Those who took part in the convention were certainly filled with the Spirit and their sermons and Bible readings showed their knowledge of God and His word. Other addresses were given by the different missionaries. The subject of the convention was "The Love of God toward us and through us," and many different phases of the subject were brought to our attention. It was a most fitting subject not only for India but for the whole world. If all professing Christians really knew the love of God toward us and let His love work through us what a reformation there would be!

Each day in addition to the meetings held in Urdu there was one English meeting, and how we did appreciate it! They were attended by the missionaries and many English speaking Indians. There was also a meeting each day for the older girls, one for the older boys, and for the small children. Let us pray that the blessings received at the Sialkot Convention may be carried by each one present to his own city or village and thus that our whole Punjab Church may be revived.

GERTRUDE E. ZINK.

THE SOCIAL SIDE OF ANNUAL MEETING.

You know it would be impossible for a group of Americans to be together very long without having some fun along with their serious work and it is of this phase of our yearly gathering that I want to tell you.

Some years ago a happy provision was made which has given us the right to celebrate birthdays—a series of birthday parties, if you please. Present-day-children and earlier-generation children, we do them each one honor. We had candles of two and four and eight, on up to those of questionable design; and we drank our Happiness in lemonade and tea, and wished "Another Year."

The event which caused the greatest excitement was the arrival of the party from home, the "H. J. Stewart Party" it is called. The cable announcing their departure from home was reassuring, for the hero's name was in the exact middle of his ten heroine's, and who would dare assail. This party was the first to arrive at Annual Meeting time since 1913, so you see we had reason to be excited. Fords met them at the station and proceeded in procession to the compound where the crowd was awaiting them with fireworks and a band. That band! it deserves a paragraph! and who could say that last year's crowd was one whit behind the newest arrivals. Mrs. Millson valiantly swallowed a bicycle pump in lieu of a trombone. Iron mosquito net frames sawed silent music from tennis bats, combs, washbasins, the meeting bell—ah, it was a good band with which to welcome our friends! Nobody would confess it, but everybody *did* step aside, as our guests proceeded up the path to quarters to see the latest length in skirts.

Styles were discussed more fully, and exhibited on living models as soon as the party's boxes arrived. You see we have heard of the sad experiences of our elders who were met by friends in closed cabs, and taken directly to private fitting rooms of fashionable shop-keepers upon their arrival in America. Now-a-days, the fall before we expect to go home

on furlough, we have a few new things sent out to wear off the ship. These, this year, were most interesting, even though they caused consternation to more sedate minds.

But the physical side is exercised too, and tennis, badminton, and volley ball had regular adherents. Several tournaments were played off to the surprise of some and the disgust of others as to scores. They give such good opportunities to get even with your enemies, these games!

One evening each year we set aside cares, don our long-tailed-black coats and latest out-from- home frocks and proceed to a big dinner and a gay evening. The dinner was elegant this year, topped off real American ice-cream and home made cakes, also toasts and speeches.

Dr. Porter told the new people "how not to do it". Miss Jones told the old folks what they had better do! The toast master figured out that the new mission babies had reduced the 407 movement by seven. So Mr. E. E. Campbell toasted the precious little dears. Then the fathers, who were pinks perfection last year and but common poppies this, assisted by more experienced dads, presented in pantomine, the midnight hours. There are compensations for growing old!

Music soothed us and stunts amused us; but the crowning feature of the evening was the celebration honoring Dr. and Mrs. Caldwell's and Miss Emma Dean Anderson's fortieth anniversaries of service in India. Dr. J. H. Martin cunningly led up by anecdote and reminiscence to the presentation of a bran pie, which looked pretty enough to eat, to Mrs. Campbell, an orphan doll to Miss Anderson ,and a fat Teddy Bear to Dr. Caldwell. Some inquisitive Jack Horner discovered the forty shining rupees hidden in Mrs. Caldwell's pie. Dr. White prescribed a laparatomy to relieve the Teddy Bear of "Silveritis." And the poor orphan was reduced to skin alone to provide "bones" for Miss Anderson's bread.

Forty years! What a long way ahead to look; what a short time when held in retrospect. What a period of Honorable Service, what an accumulation of experience, of fears overcome, of hopes delayed and visions realized. And they count it as nothing to have served so long, but glory in Him who called them into such a splendid service, who has led them and upheld them, and fulfilled every gracious promise—to Him they, and we render Praise.

MRS. JOSEPHINE F. MERRIAM

TO THE READERS OF THE MAGAZINE.

The Foreign Correspondence of the Women's Missionary Magazine is classed as one of our best features. Everything we receive is of value and importance. We regret the impossibility to place all we have ready in type in this issue. We take pleasure to say there is much as delightful in this number ready for the next issue. Be careful to read all there is in this Magazine from cover to cover. It all represents time, love, labor and more or less self denial.

A HAPPY NEW YEAR TO ALL.

Yours, Editor of the Women's Missionary Magazine.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A VERY HAPPY NEW YEAR TO ALL.

THE MESSAGE OF THE NEW YEAR

"I asked the New Year for a message sweet,
Some rule of life with which to guide my feet,
I asked—and paused:
He answered soft and low—
"God's will to know."

The answer Came:
Nay! but remember, too
God's will to do."

"Will knowledge then suffice, New Year," I cried,
And ere the question into silence died,

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
Yes! this one thing
All other things above,
God's will to love."

OUR NEW YEAR.

Another year of progress, another year of praise,
Another year of proving His presence all the days;
Another year of service, of witness for His love;
Another year of training for holier work above.

Another year has been given us. Have we used all our opportunities to work for Him? Another Thank-Offering year has closed. We have expressed our gratitude by the gifts. What lessons did the past year bring you? Did you find at least one thing each day of the year for which you said "Thank you to the Heavenly Father, the giver of all our blessings?

If we did not say "Thank you" each day was it because no blessings came to us or were we not able to recognize "all things" as blessings? Varied have been the experience of each one. In the sunshine or in the shadow, in the easy places as well as the hard ones we have felt His help. Every day we could look up and say "Thank You." As we each recount the blessings of the past year the heart is filled with praise and thanksgiving. Each day we live should be a thanksgiving day for us. If so when our Ingathering day comes in the fall it would be the bringing to God's house, the thanksgiving of the three hundred and sixty-five days. *Was Your Offering that in* 1921?

If not resolve to make the new year, 1922 just such a year. If this were done it would be impossibe to compute the great blessing to the life of each woman of the church, and the amount of money would greatly exceed any thank-offering ever given. We do not want to give God the least we have yet if we would each give at least one cent each day the amount would be at least $327,500.00 Think of the great work that could be done for Him at home and in our fields abroad. The thank-offering goes in to all departments of work. The need is great for advance work in all fields.

May we each learn this year to recognize our daily blessings and to express our gratitude daily for the gifts.

"Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers
And joys unasked, strange blessings, lifted cares,
Grand promise—echoes! Thus thy life shall be
One record of His love and faithfulness to thee."

THE STORY OF BAMBA.

Mrs. Andrew Watson in a booklet of this title tells in an interesting way the life story of a girl of lowly birth and training, one who learned to know and love Jesus while a pupil in the Girl's school in Cairo, Egypt.

She developed into a beautiful christian girl, very anxious to prepare her self to teach others of her people the true way of life. During the latter part of the school course she became a pupil teacher and while performing this duty was noticed by Maharajah Duleep Singh one of royal blood and wealth.

He was attracted by her many charms and desired to marry her. She had

planned to serve God as a teacher and felt it would not be right for her to turn from this purpose but Miss Dale, her teacher and others, pointed out to her that God was opening a great opportunity where she could serve Him.

Bamba had great faith in prayer and took this hard problem to her Father in heaven. Willing to do what ever was His will. She was lead in the decision of giving up teaching and becoming the wife of this prince.

He realized what a blessing had come to him by her decision and expressed his gratitude by giving in Bamba's name a thank-offering of $5,000.

This gift was repeated on the anniversary of his marriage for thirteen years. May many learn from this story of Bamba and her royal husband that we should express our gratitude to God for the blessing of Christian home.

MESSAGE TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

The work of interesting the societies of your presbyterial in the Thank-Offering has been yours. We trust that as you lead others to see the duty and the blessing of the Thank-Offering your own life has been enriched and that you each feel that had you not been elected to this position by your presbyterial you would have missed this rich blesing.

We hope the societies have helped you by their interest, enthusiasm, gifts and by returning well filled report blanks on time.

Our desire for this year is *Every presbyterial on the honor roll.*

Last year eighteen presbyterials were on this roll. Each society in these eighteen presbyterials gave a thank-offering and reported same on time to the Thank-Offering Secretary of the presbyterial. One presbyterial failed to report last year.

On September sixth, 1921, blanks were mailed to the presbyterial. Thanks-Offering Secretary whose name and address were sent to our Statistical Secretary, April 15, 1921.

With these blanks was sent a postal card to be filled and mailed to the General Thank-Offering Secretary as soon as blanks were received.

Several Secretaries did so and we wish to thank you for your promptness. We are so anxious to know that the blanks have been received by the secretary and by her sent to the different societies that we have written to try to find out. Some have been written to four times and still no answer. If there are any presbyterials who have not the blanks for the report of the 1921 *Please Write to* 905 *Publication, Pittsburgh, Pa., at once.*

We hope that each secretary has received the blanks that they were sent to each society that each thank-offering secretary of the society has filled the report blank and mailed it to the presbyterial secretary and that within a very few days we can say every thank-offering secretary has sent in a 100% report and *Every Presbyterial is on the Honor Roll.*

All reports should be sent to General Thank-Offering Secretary before Feb. 1st, 1922.

A thank-offering box will be a reminder of the blessings to you daily.

Ask the thank-offering secretary of your society for one. Use it daily.

QUESTION BOX.

Will I have to wait until next fall to become a Life Member of W. G. M. S.?

No. You can become one today. Give the amount (twenty five dollars) to the treasurer of your society, she will send it the treasurer of your presbyterial and she in turn will send to Mrs. J. B. Hill, General treasurer. Then the Life Membership Certificate will be mailed you at once.

When was the Life Membership Fund started?

At the beginning of the W. G. M. S. in 1886 their were two life members, Mrs. Mary Bruce and Mrs. Mary R. Morrow.

When was the Junior Life membership established?

In 1904. The first junior becoming a life member was Donald Russell.

How many Senior Life Memberships in the W. G. M. S.?

From the first in 1888 until January 1st 1921, 2,784 persons have become life members.

THANK-OFFERING SUPPLIES.

Helpful for Monthly program

LEAFLETS

The Mission of a Thank-Offering Box, Maud M. Wright.
The Christian's Song of Thanksgiving, Mrs. Mary Clokey Porter.
Whose Is It? Mine or God's?
Missions—The Thermometer of the Church, Mrs. Mary Clokey Porter.
Mrs. Morgans Quarter, Kate Summer Gates.
What is a Thank-Offering? Rev. James Harper, D. D.
Suppose. A Talk with Myself.
How to settle the Missionary Problem, Willis R. Hotchkiss.
History of the Thank-Offering, Mrs. O. H. Milligan.
Why I Give a Daily Thank-Offering—A Bible Book Mark, Mrs. Mary Clokey Porter.
A Daughter of Tyre, Mrs. Lydia I. Wellman.
What has been accomplished by the Thank-Offering, Mrs. W. H. Vincent.
Life Membership Fund, Mrs. J. B. Hill.
At Life's Daily Crosings, Mrs. O. H. Milligan.
Why Give a Thank-Offering?, Mrs. S. E. DuBoise .
Our Thank-Offering, Mrs. E. A. Campbell.
Gratitude, Mrs. O. H. Milligan.
The Christian's Song of Thanksgiving, Mrs. Mary Clokey Porter.
Rashm's Missionary Hen (India) Mrs. Eunice Foster.
Stories of Egypt's Thank-Offering, Mrs. Grace C. Finley.
Prayer and our Preparation, Mrs. O. H. Milligan.
Message of the Return Blanks, Mrs. O. H. Milligan.

FOR SOCIETIES

Boxes—Senior and Junior Thank-Offering Boxes.
Thank-Offering Creed.
Thank-Offering Poster.

JUNIOR HELPS

Services.

God's Call to the Young ..... .02
Children's Worship ..... .02

Leaflets.

The Missionary Potato.
What a Child's Penny Did in Saving Souls.
Prayers in Verse.
The Flower Gift.
The Little Rills.
Little Joe's Thank-Offering.
Georgie's Little Corner.
A Gift that Was Not a Gift.
The Boy's Thank-Offering.

THANK-OFFERING SERVICES.

New Service—The World Call, Mrs. O. H. Milligan, Price 5 cents.
Out of Darkness Into Light, Mrs. Mary Clokey Porter, Price 5 cents.
Christ For the World, Mrs. Mary Clokey Porter, Price 3 cents.
The Light of the World, Mrs. Mary Clokey Porter, Price 3 cents.
Voices of Thanksgiving, Mrs. Mary Clokey Porter, Price 3 cents

Please send all orders to 905 Publication Building, Pittsburgh, Pa.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25.00 Each

November 15, 1921 to December 15, 1921

109. Mrs. Belle Fisher, Camden, O. By her mother, Mrs. Elizabeth Hays.
110. Miss Emma R. Wilson, Greenville, Tenn. By her sister, Miss Martha Wilson.
111. Mrs. Mary Wright, Oxford, O.
112. Mrs. Mary B. McQuiston, (in memoriam). By her daughters, Misses Anna and Margaret McQuiston, College Corner, Ohio.
113. In loving memory of Andrew Steele Miller. By his wife, Mrs. Elizabeth Reed Miller.
114. Mr. Samuel Dyer (in memoriam).
115. Mrs. Elizabeth B. Dyer (in memoriam).
116. Lucile Pollock, teacher in P. M. M. Assuit.
117. Mrs. R. R. Marvin, St. Louis, Mo. By her husband.
118. Mrs. Earle Ormsby, St. Louis, Mo. By her husband.
119. Mrs. Charles Stewart, St. Louis, Mo. By a friend.

120. Miss Eva Mathews, St. Louis, Mo. By a friend.
121. Mrs. Joseph Semme, St. Louis, Mo. By Mrs. Jennie Mitchell.
122. Mrs. M. H. Steiger, St. Louis, Mo. By her children.
123. Mrs. William Scott, St. Louis, Mo. By her husband and children.
124. Mrs. A. C. McDonald, St. Louis, Mo. By L. M. S. of 2nd, St. Louis.
125. Mrs. Willis Craft, St. Louis, Mo. By her husband, Rev. Willis Craft.
126. Mrs. C. Myers, St. Louis, Mo. By her husband.
127. Mrs. Mary Ferguson, St. Louis, Mo.
128. Mrs. Wm. Schattgen, St. Louis, Mo. By her husband.
129. Mrs. E. Y. Coleman, St. Louis, Mo. By friends of the Congregation.
130. Dr. Sarah McRoberts Williams. By Carrie Lytle.
131. Mrs. Thomas McMurray, Wilkinsburg, Pa. By Mr. McMurray.
132. Mary S. Crawford, Wilkinsburg, Pa. By her mother, Mrs. John S. Crawford.
133. Mrs. John R. Duff, Akron, Ohio. By Mr. and Mrs. John S. Jamison.
134. Jean E. Patterson, Pgh, Pa.
135. Frances Turk, Edgewood, Pgh., Pa. By Martha Boyd and Agnes McCune. Missionary to Sudan.
136. Helen R. Crawford, Wilkinsburg, Pa. By her sister.
137. Mrs. Viola Hastings. By the Women's Missionary Society of Aspinwall, Pa.
138. Mrs. Martha Ross, Brockton, Mass. By the Women's Missionary Society and friends of Brockton.
139. Mrs. S. G. Burd, Jamestown, Pa. By the Y. W. M. S. of Jamestown, Pa.
140. Jean L. Edwards. By Herron Hill Y. W. M. S.
141. Florence Edwards. By Herron Hill Y. W. M. S.
142. Mrs. C. M. Ritchie. By Herron Hill W. M. S.
143. Mrs. R. W. Patton. By her husband.
144. Mrs. Frank Shaler, 1013 Murtland Ave., Pittsburgh, Pa.
145. Mrs. E. M. Hartmen, Pittsburgh, Pa. By a friend.
146. Harriet McConnell. "In honor of her mother."
147. Mrs. Lewis Neeld, Pittsburgh, Pa. By Beechview W. M. S.
148. Elizabeth McQuiston Pistor, (in memory of my father, Mr. W. H. McQuiston, of Monmouth, Ill., who entered his heavenly home May 21, 1921).
149. Mrs. H. E. Strain. From Dr. R. C. Gibson and Wife.
150. Mrs. George F. Ramer, Chicago, Ill. By her husband.
151. Mrs. Janet Hay Patterson. By her children.
152. Miss Adele Sarver. By the Evening Division of the W. M. S. of Sharon, Pa.
153. Mrs. M. H. Cochran. By the Evening Division of the W. M. S. of Sharon, Pa.
154. Mrs. Retta Finley Cross (In memoriam). By Miss Emma Cross, Aledo, Ill.
155. Miss Frances Mehaffey, Cambridge, Ohio.
156. Miss Sarah L. Cochran, Harrisville, Pa. By Mable Weitzel.
157. Mrs. N. C. Kelly, Swissvale, Pa. By her daughter, Grace.
158 Miss M. Lois Boyd, Sargodha, India. By the Sparta Y. W. M. S.
159. Miss Jean Black. By the Flora Jamison Circle of Fairview, Pa.
160. Mrs. J. O. Anderson, Jamestown, Pa. By her sons and friends.
161. Ethelwynne Boyd, Aspinwall, Pa.
162. Mrs. Frank V. Humes. By the Women's Missionary Society of Aspinwall, Pa.
163. Miss Lyde C. Crawford, 6 Center St., Aspinwall, Pa.
164. Mrs. D. S. Oyler, Sudan.
165. Miss Mabel Dickey, Assuit, Egypt.
166. Mrs. R. Hayes, Aspinwall, Pa.
167. Miss Rose Hayes, Aspinwall, Pa.
168. Miss Catherine Hayes, Aspinwall, Pa.
169. Florence Margaret Milliken, Aspinwall, Pa. By her father.
170. Mrs. Chas. B. Weaver, N. S. Pgh., Pa. By a friend.

171. Mrs. J. Alfred Heasty, Doleib Hill, Sudan. By the Avalon W. M. S.
172. Miss Belle McRea, River Road, Avalon, Pa. (In memory of her sister, Mrs. M. J. Steele). By two friends.)
173. Mrs. L. H. Rudolph, Ben Avon, Pa. By a friend.
174. Mrs. James Miller, E. Cleveland, Ohio. By Mrs. D. T. McKeag.
175. Mrs. J. W. Kennedy, Santa Ana, Calif. By her children.
176. Miss Blanche DeFrance. By the Y. W. M. S. of South U. P. church, Youngstown, Ohio.
177. Miss Ella C. Mac Lean, Boston, Mass.
178. Mrs. Wm. J. Grimes, New Concord, Ohio. By her husband, Dr. Wm. J. Grimes.
179. Mrs. J. Knox Montgomery, New Concord, Ohio. By her husband.
180. Mrs. W. H. Clark, New Concord, Ohio. By friends.
181. Mrs. Rata M. Law, New Concord, Ohio. By her husband, A. B. Law.
182. Mrs. R. C. Daugherty, New Concord, Ohio. By her mother, sisters and brother.
183. Mrs. Wm. T. Moore, Tanta, Egypt. By her mother, Mrs. H. R. Burns, New Concord, and her sister, Mrs. A. E. Hosmer, Chicago, Ill.
184. Mrs. Josephine Kelso Gillespie, Avalon, Pa. By Mr. and Mrs. Geo. C. Gillespie.
185. Mrs. J. H. Logan, Cambridge, Ohio. By her mother, Mrs. M. Ferguson.
186. Mrs. Jennie Rea, Cambridge, O.
187. Mrs. Minerva Ferguson, Cambridge, Ohio.
188. Mrs. Mary Thompson, Cambridge, Ohio.
189. Mrs. Eugene McConnell, Torrington, Wyo.
190. Mrs. Robert Mack, Ft. Morgan, Colo. By herself.
191. Miss Gladys Reifsnider, Canton, Ohio. By Y. W. M. S. of First Church, Canton, Ohio.
192. Miss Marion Quinn, Canton, O. By her parents.
193. Miss Minnie Grace White, Youngstown, Ohio. By her friends, Elizabeth and Ida Holmes.
194. Mrs. Emma Abbey, Jamestown, Pa. By Mrs. M. J. McDowell.
195. Mrs. J. D. Anderson, Jamestown, Pa. By her sons and friends.
196. Mrs. J. A. McCall, Findlay, Ohio.
197. Miss Margaret C. Hare, Pittsburgh, Pa. By a friend.
198. Miss J. Glen Walker, Pittsburgh, Pa. By a friend.
199. Mrs. Myrtle Brown Poellot, Pittsburgh, Pa. By her sister, Edna Brown.
200. Mrs. J. W. Moss, Verona, Pa. By her sister.
201. Mrs. R. T. Charters, S. Hills Branch, Pittsburgh, Pa. By her sister, Adella Schreiner.
202. Miss Nancy McCormick, S. Hills Branch, Pittsburgh, Pa. By the Mt. Lebanon Y. W. M. S.
203. Mrs. Frank R. Potter, New York City. By the W. M. Societies of Hudson Pres. (In recognition of faithful service.)
204. Mrs. Robert Buntain, New York City. By Mrs. Frank R. Potter.
205. Mrs. Mary McA. Linduff. By Mrs. Henrietta H. Crawford.
206. Mrs. Elizabeth McMath Stewart (In Memoriam). By her daughter, Mrs. Marshall, Evans City, Pa.
207. Mrs. Jno. Gwyer, S. S., Pittsburgh, Pa. By her husband.
208. Miss Mame Hunter, Avalon, Pa. By the Avalon Y. W. M. S.
209. Miss Matilda C. Miller, Fisk Ave., Avalon, Pa.
210. Mrs. J. T. Hutchman, Mars, Pa. By her sisters.
211. Miss Mae Little, Mars, Pa. By Mrs. J. Wiles.
212. Mrs. Agnes Marshall, Mars, Pa. By her daughter.
213. Miss Vera Darling, Mars, Pa. By Mr. Clyde Wiles.
214. Miss Frances Magee, Frenchburg, Ky. By Mrs. J. L. Covert.
215. Mrs. Mary Barr McDonald, Mars, Pa. (In appreciation for faithful services for the Juniors of Mars, Pa.

216. Miss L. A. McCaw, N. S. Pittsburgh, Pa. By Mrs. Thelma Stevick.
217. Mrs. Jas. Richey, Jr., (In Memoriam). By her daughter, Miss Anna G. Richey.
218. Mrs. Wm. H. Lockhart (In Memoriam). By her daughter, Miss Isabella K. Lockhart, Hotel Chatham, Pittsburgh, Pa.
219. Mrs. J. B. Dyer, N. S., Pittsburgh, Pa.
220. Mrs. Carolina J. Martin, 47 Balph St., Bellevue, Pa.
221. Mrs. Edith Patterson Burkel, N. S., Pittsburgh, Pa.
222. Miss Mary E. Hull, Sharpsburgh, Pa. By a friend.
223. Mrs. F. O. McKenery. By Jr.'s for their assistant Supt.
224. Mrs. Sarah Diethrich. By a friend.
225. Mrs. Sarah A. Bates (In Memoriam). By her daughter, Miss Sadie E. Bates.
226. Mrs. W. T. Benneman, Braddock, Pa.
227. Hazel L. Walker, Pittsburgh, Pa. By a friend.
228. Harriette Allen, Pittsburgh, Pa. By a friend.
229. Mary E. Munro, Pittsburgh, Pa. By her mother.
230. Mae Lawson, Pittsburgh, Pa. By a friend.
231. Ida E. King, Pittsburgh, Pa. By a friend.
232. Clare M. Logan, Pittsburgh, Pa. By a friend.
233. Mrs. H. D. Wallace, Pittsburgh, Pa. By a friend.
234. Mrs. Janet Ballard, Pittsburgh, Pa. By a friend.
235. Mrs. A. W. Conley, Oakdale, Pa. By her husband.
236. Mrs. Charles Farrar, Oakdale, Pa. By her son, Robert.
237. Mrs. J. H. Vance, Omaha, Nebr.
238. Mrs. Isabel Richey, Omaha, Nebr. By Mrs. W. T. Graham.
239. Mrs. Roy McLeish. By a friend.
240. Doris Elizabeth Shanks. By her uncle.
241. Mrs. R. J. Rowan, Ainsworth, Iowa. By Rev. and Mrs. Karl Megchelson.
242. Mrs. J. J. Sullivan, Corsicana, Texas.
243. Mrs. Elizabeth A. Guthrie, Cambridge, Ohio. By her son-in-law, Dr. J. K. Young.

LIFE DIRECTORS.

$300.00 Each.

ACTIVE ROLL.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
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21. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
22. Mrs. J. G. McCrory, New York. By her husband.
23. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
24. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
25. Mrs. T. A. Stewart, New York City. By Mrs. J. G. McCrory.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

"OUR LIFE"

Our life is a vessel
Set afloat on the tide,
We plough through the waters
With Christ as our Guide.

Oftimes we meet dangers
Which threaten our barque
But we steer straight ahead
Tho' the way be rough and dark.

Then again we meet pleasures
Which make the way bright,
If we follow our Pilot
He will guide us aright.

Tho' the tempest should rage,
And the billows leap high
We need fear no danger
For Christ is ever nigh.

He will guide us safely over
To the City paved with gold
Where the storms of life are ended
And our loved ones we'll behold.

Then forever with the ransomed,
Singing praises we will be
Unto Christ, our Guide and Pilot,
Who steered us o'er life's sea.

AGNES ROBERTSON,
N. S., Pittsburgh.

Note: Who among our readers will *volunteer* to fill space on the pages of the Y. W. Dept. as our friend, Miss Robertson, does? When you find something good send it in or write it yourself as she does.

INFORMATION SOUGHT

Accompanying the blue blanks to go to each society in February is a list of questions. You are familiar with that list of inquiries, no doubt. Without thought of criticism, but rather with a plea for correctness, will you not answer conscientiously and definitely? If a *number* is asked for, please do not answer "several," "some" or other such indefinite way. GIVE FIGURES. A new question will be found, *"When organized?"* Give the *year* and if possible, the *month* of organization. Your record book should show you exactly. If you have lost that, surely some member of the church can supply the information. Then do not fail to return the information slip as directed. Some presbyterials did not return one slip. Others returned just a few. The *local society is the responsible party.* If you forward information, the chances are that it will reach the desired haven.

DO YOU BELIEVE THIS?

Things do not just happen. Every result has a cause. Something lies back of success. As surely is there a reason for failure. Right here may we remember that sometimes what seems to be failure means success finally and lauded success may be a forerunner of real failure.

We wonder sometimes why a generally acknowledged good person suddenly or perhaps rather gradually loses interest in worthy and uplifting causes, why worldly companions and pleasures seem to attract; why the missionary and kindred organizations fail to draw her; why the different church services are rarely attended; why even good reading becomes insipid; why the once happy

life seems to be annoyed by former friends and enjoyments. We say "Something has happened?" But, no! It is nearer the truth to say that the real life has come to the surface. The defect was there for years and time revealed it.

The following concrete illustration may be illuminating: "A child had fallen into the river. A crowd of men, women and children crowded on a narrow footbridge to watch the rescuers try to save the child. The strain on the bridge was too great and it collapsed, many being thrown into the deep water, most of whom were drowned. The newspaper reported it as an accident. But an investigation showed that for *ten years* a steel plate which gave way and permitted the collapse *had been cracked.* So weak was it that it could have been broken almost by the fingers. No, it was not an accident, but an inevitable result of a weakness within.

Applying this thought to the ups and downs in our Christian lives and service, can we discover a reason for a growing coldness, carelessness, indifference or a positive and unChristian attitude to the crying needs of this old world? Can we surmise why some people give up so easily to defeat in a missionary society or other Christian work? Does it suggest a reason for one becoming offended without apparent cause in the church? Do you have an inkling for so-called conscientious people refusing to ally themselves with the church and its organized agencies? Is it not possible that there is a kink in the life of the objector, a weak spot, which makes the trouble? The trouble is within and perhaps of long standing.

As a rule, we fail *because we are a failure* and we *succeed because we are a success.* No nothing happens. It is only the inevitable result of a character which is already defective. Do you believe this?

DRUDGERY OR DEVELOPMENT

The wonderful opportunity of helping others to know our Blessed Savior can not be classed under the head of drudgery. To help others, either spiritually or physically is a great privilege and builds character that develops soul, body and mind. Our hearts should be full of joy when we are carrying out Christ's commands, "Go ye into all the world and preach the gospel, "Heal the sick," "Feed the hungry," "Bind up the broken hearted."

I feel our efforts are not blessed by the Lord if we are not happy in doing for others and making their burdens lighter. Do we want to live for self and grow more selfish day by day and when life is ended feel that we have not obeyed one of our blessed Master's commands? If we make a careful survey of ourselves, we will find at least a small desire to live worth while lives. None of us but wants the world to be better for our having lived in it.

Did you ever notice the expression on the faces of a group of girls assembled to plan a party for the poor or to gather clothes, food or fuel for unfortunate families? Why their faces are alight with joy and happiness is depicted on every feature. They are keenly interested for are they not planning to lift some one's burden? O, it gives them pleasure untold but it does more; it develops sturdy character. It develops broadmindedness and generosity and destroys selfishness and self-pity.

A wonderful thing happens if our lives are full of real service. We are lead to the higher life and our hearts are enlarged to receive greater blessings. But woe to the one who fails to look up and out! Her life is one of unmixed drudgery. Her halfheartedness causes pain to herself and those whom her life touches.

Nothing is drudgery which is done in love; it is development.

MRS. T. J. BOVARD,
Greeley, Colo.
Y. W. Secy., Colorado Presbyterial.

CAN THE SMALL SOCIETY BE SUCCESSFUL?

Every church should have a Young Womens' Society, no matter how small the organization may be. Out in a narrow valley in Pennsylvania, exists a small society that proves for us that a small society can be successful.

"We live in *deeds*, not years.
In *thoughts*, not breaths."

Since we live in deeds not years, a small society can be just as successful as a large one, for small deeds pave the way for larger ones. Many blessings come from small beginnings. Each interesting meeting means that there has been preparation by the leader and the girls who take part on the program. Careful and prayerful preparation will insure a meeting of interest, whether large or small, and will leave something helpful for us to remember. For instance, we shall quote our society mentioned above: The leader of this meeting is a high school girl with difficult studies, but as she is leader for this certain Thursday evening meeting, she takes a week for preparation. She talks of the meeting to the girls she meets and prays over it and then works for its success. She takes inventory of her society and finds that Mary has such a sweet voice, and asks her to sing some selection that will not require any extra amount of practice. Bessie plays the piano well and she will accompany Mary with her solo. Now these two girls have consented to help, which also insures their attendance. The leader selects a Bible story for Helen, who is very good at word pictures, and she tells this story as part of the Bible lesson. That will insure another in attendance. Four study topics are chosen and given out several days before the meeting in order that the girls may be prepared to tell in their own words what they have to say which will be more interesting to their audience than reading the articles. This shows us that the leader is using the talent in the society and interesting as many of the members as possible in the meeting, and hopes they will want to bring more girls to join their society. Now the social hour will include three more members, who, of course, will make special effort to have the members present to help enjoy the social hour as well as the program.

With a unified aim, much can be and is accomplished. Now this small society of about thirty members has accomplished much because of *united purpose*. First, in *preparation;* second, in *taking part in the meeting when assigned;* third, in *attendance*. The superintendent of this society, a member of the older society, is a great help to the girls. She is trying to have the girls understand that *prayer* is a *wonder worker*, and should be the foundation of our lives: she wants each member to be a praying member. The society is small in numbers because of the size of the town, not because it has not been given a chance for development. As we well know, some societies are small in numbers because of non-development and lack of interesting meetings to draw and hold the girls. The executive committee makes the year's plans, and this includes some special work for each month in the year. Of course, this means much more work for each member if the society is small.

The girls are such a comfort to some of the aged folks in the neighborhood. Their small kindnesses are so appreciated. They read to them, run errands, and most beloved of all is the cheery school girl, who rushes in to tell the school and neighborhood news.

In the city where we find the large society, these services are more rare, for the busy city causes people to live with the rush and does not leave much time for these kindnesses. Thanksgiving and Christmas time afford fine opportunities for recalling the need of kindness to our minds.

A large society cannot enjoy the same individual closeness of fellowship in work and play as a small one does. It is much more difficult to

keep each member in the large society interested the twelve months in the year. In the small one, each member realizes more the responsibility resting on her for the success of her society because of the smallness in numbers.

A large society has several advantages over the small: More people to interest, more money to work with, more opportunity for service. And yet, do we always find the large accomplishing more than the small? Whether the society be large or small, there is opportunity for service. We may realize this through Prayer and Work. The larger the city, the more members in the society, and more opportunity to bring others to know Christ and to be willing workers for Him.

"Where two or three are gathered together in my name, there am I in the midst of them, to bless them."

ESTHER M. BARRON,
Johnstown, Pa.
Y. W. Secy., Conemaugh Presbyterial

SPECIAL WORK IN THE FOREIGN FIELD

Our Young Women's Special Work *in the foreign field* is being presented in our pages. We hope every young woman is acquainting herself with this work. An article by Emma Dean Anderson, the first principal, is already before you. In this issue, if space permits (we hope it will) will appear the story of the second worker, Mary Lawrence. Also, the school as Josephine Martin labored in it. The present principal, Dora Whitely, has kindly seen to the securing of these articles as well as giving us news of the present time. Read what she has to say in this number of the magazine. She will send news in detail if the readers desire it. Now that we have such a good opportunity to know, let's know. Also, provide the needed money.

Now, as to the money. At the first of December, $1,098.50 were reported in the treasury. For Pasrur G. B. S. alone, we need $4,350. For the special in America, $2,400 are needed. Are there still those who feel no obligation towards this fund? This work was not assumed by the societies in the first place without direction. The convention of the W. G. M. S. of 1905 planned the work for the societies. It is our work to do. Although called a *special*, it is in reality a *regular* work for the Young Women's societies of whatever name. Last year, the amount asked for was not wholly contributed. Let us show our loyalty to the "Mother Society" by being obedient children in accomplishing the task she sets for us to perform. Two cents a week is not a large sum for our American girls with all their blessings to set aside for this special work. "The only fair measure is full measure."

THE FOREIGN PART OF OUR YOUNG WOMEN'S SPECIAL WORK

Second Section

A LETTER FROM PASRUR, INDIA

Pasrur, India, Sept. 21, 1921.

My Dear Friends:

It is with joy that we send you a greeting from the Girls' Boarding School, Pasrur. I see by the annual report that "this school is the 'famine-orphan' school." It is a "has-beener" for we have been just an ordinary boarding school now for several years, although this summer for a few weeks we felt very much like little "Orphint Annie" for "father" had withdrawn his support, and "mother" did not feel sure of being able for the task, but along came "big sister" assuring us that we need not worry for she would see to it that we would have what we need. We are indeed very glad that you—the "big sister"—are undertaking this work for the year.

I am very happy to know that so many of my personal friends are to share in a new way in this work with me. If you could only see the girls, the buildings, surroundings and conditions you would of course have a much more intelligent interest, and perhaps have your eyes opened a bit, too, for really the girls are not all

just as heathenish as you have thought! But it is not my purpose now to tell you much about the school. We just want to let you know how glad we are that you have taken us up as a part of your special work.

School will open the 30th inst., so we are enjoying a great round of cleaning, white washing, repair and building work, and arranging of things in general for the opening. We hope to welcome at least 150 girls that day. We are expecting all seven of the teachers to return. We feel confident that the day pupils will be increased this year because of a new and great interest in learning to read among the women in our congregation. Pray with us that all these things may work out just as He has planned.

Just watch this corner in the magazine for a few months and maybe you will find something new and interesting about the school. These two things are always to be found by those of us engaged in the work, so we hope to be able to give you a wee share of it.

Yours most gratefully and sincerely,

DORA B. WHITELY.

THE GIRLS' INDUSTRIAL HOME PASRUR, INDIA

By Mission appointment in October, 1903, I went to Pasrur to take over the school as Miss Anderson was going on furlough.

There were one hundred and fifty children in the Home, about twenty-five of whom were boys. From the little ones of six up to the largest girls of eighteen years of age, one hundred and twenty-five of them, *all* were reading in the primer!!

The great work of feeding after the famine, had mostly been done by Miss Anderson, but there were many girls with sore heads and abscesses, as a result of their starvation time and one girl died the day I took the school over, with many others to follow.

The first work was to organize the school and much time had to be spent in classifying, as nearly as possible, according to their abilities.

Thirty-two girls were sifted out as the most advanced and with the help of a special teacher, these girls were able in two months to pass from the first into the second grade, and the first step toward a graded school had been taken.

Too much praise cannot be given to the staff of Indian young women, who were my helpers, for their infinite patience and love shown in helping these girls.

They were not two years away from idol worship. They had lost their parents and other loved ones. They were brought hundreds of miles away from their old homes and environments, speaking three different languages, and placed among a people speaking another language and being taught to read another!

Those girls can sympathize with the missionaries in their efforts to study the Urdu language while the common people about them all the time are speaking the Panjabi language.

They were taught weaving, sewing, drawn-work and house keeping on the cottage plan. Prayers were held all together in the school hall with the exception of one evening a week, when each cottage was to conduct its own prayers. How could they have prayers when no one could read? was the question asked. "*You can pray without being able to read* and you can recite some of the verses you are learning and you can put away the difficulty by learning to read as quickly as possible," was the reply.

The Gospel of John was read on Fridays as a reading lesson in that first second grade and it was not very long before some one could read,

in a halting way perhaps, in each cottage.

The oldest girls' Christian Endeavor Society was in charge of one of the teachers, while I had a group of small children. In my third year with them I was given a special invitation to attend their meeting. Thirty girls were sitting in a large circle and each girl had her Bible and psalm book and could read them and took her part in the meeting.

Seeing my prayers answered in such a wonderful way caused my heart to overflow in tears instead of smiles and they said, "Why are you crying? We thought you would be so glad." And I said, "I am crying for the very joy of it."

The five years saw the first class finish the fifth upper primary, the standard of the school, and the other classes organized according to the Government code and the school earning its first grant-in-aid from the Government.

MARY A. LAWRENCE.

The principal, Dora B. Whitely, tells us under date of October 11, 1921, that Pasrur G. B. S. now has 157 boarders with a promise of eight or ten more, and in early November there were 163. The Government inspectress seemed well pleased with the school when she made her annual visit three weeks after the opening of the school.—Ed.

Third Section

THE PASRUR GIRLS' BOARDING SCHOOL

When I was assigned to the work in the Pasrur school—Girls' Industrial Home, it was then called—I found a good staff of Indian teachers, for whose sympathetic help and support I was indeed grateful. We faced two problems at that time. The first was the disposal of the famine orphans. There were twenty-one girls, who had either finished the course in the school, or had attended classes as long as seemed profitable to them. These had no homes to which they could go, and the question of vocation was a serious one. The other problem was even a more serious one. The famine orphans had been brought from the hot climate of central India into the cold of the Panjab winter, and in their weakened condition had fallen prey to tuberculosis, which is so prevalent in the Panjab. A thorough medical examination was given, and out of one hundred pupils, only forty had good lungs. Of the remaining sixty, twenty-four actually had tuberculosis in various stages of development, while the rest had weak lungs.

The second problem was the first one to be solved. The tubercular patients were moved out on to the compound away from the school, and lived in tents all winter, the Mission providing a high canvas wall to surround the camp for protection. An open air sleeping veranda was built to accommodate them when the heat came on the next summer. Dr. Gilbakian, under whose medical oversight the school was at the time, was most faithful in her care and treatment of the patients. During the first year she gave six medical examinations, and also noted their progress frequently. Plenty of fresh air, milk, eggs, and physical exercises brought about a wonderful record of recoveries, and yet, as Dr. Gilbakian said, "We must never forget that God was only using us as His means. He was laying His healing hand on His little ones." Tubercular girls from other schools were sent to us, and in all seventy got the benefit of the out-of-door treatment while this department was kept up. Not all lived, but the per cent of deaths was much lower than we had dared to hope that it would be when we began the work.

After a winter of short school hours, out-of-door employment, tonics, and good food, the health of all the school had so improved, that the first problem, as to the vocation of our grown orphan girls, faced us. The Lord solved that for us as well. During a series of meetings held in the spring, each girl who was ready to leave school had a definite call to

service. It is interesting, too, to relate that during the six and a half years that I had charge of the school, more than twenty girls were married in the school chapel. It is not surprising that Miss Hormel, who was with me for awhile in the school, followed suit, and left the chapel one day with Mr. Laing to the strains of the wedding march! The history of the Famine orphan school boys and girls is a thing of the past, but in many happy homes of ministers, workers and others ,our former "famine" girls are bringing up children in Christian surroundings, and many of their children are being educated for service in our schools.

Village girls had always been accommodated in the Pasrur school, and as the number of orphans decreased, village girls took their places. The girls were too small for us to carry on industrial training, so this feature was dropped, and later the name of the school was changed to suit the new status of the institution. It is with the greatest pleasure that we hear that the school is crowded, and we wish that we had more room to educate other girls, who will be the home-makers of the future church of the Panjab.

E. JOSEPHINE MARTIN.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Rev. R. H. Barr writes: We had arranged to have Rev. James Hayes, Kemiah, Idaho, a Nez Perce Indian, to conduct a series of meetings beginning November 23rd. But November 19th it began to snow and rain. Sabbath and Monday we had a great fall of rain and sleet. Slides occurred on both railroads up the Deschutes river and we have had no through trains since. An elder from Pendleton arrived just before the storm and helped very much in our services which have been kept up in spite of the rain and mud and we hope some good has been done. Earnest prayer has been made for weeks previous for the salvation of souls.

A letter came in today which informs us that Bro. Hayes got as far as the Dalles on the Columbia river and could get no further and returned home.

One of our elders, a man 80 years old, drove 10 miles to and from church and only missed one day's meetings and that was on account of breaking a singletree. His heart is in the work and oh, how earnestly he prays for the salvation of his two boys and others who back-slid some years ago to the Shakers and Feather religions. May God hear and answer the many prayers which have been offered by our Christian Indians for weeks for a true revival and the conversion of souls here.

The children are paying much better attention to the preaching and teaching of the word on Sabbaths and Wednesday nights.

Their collections were $11.50 and the Thank-Offering, $10.

Simnasho.—Rev. W. A. Matthews writes: "We had our first snow today (November 19th). It is a rather severe storm. We have twenty-one feet of water in the well at the present time. Surely this means plenty of water the year around. The next improvement we would like to make at Simnasho is to give them a good lighting system. In view of the fact that the well is going to cost close to $500 when equipped with a pumping outfit. What will we do with estimates for lighting our mission?

"Tama.—The new Chapel will soon be ready. I heard one man say he would like to make the first subscription. Now is the time. If he cannot remember I think his wife will."

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

A TOUR THROUGH THE MISSIONS.

"To the vulgar mind, nothing is worthwhile that is near at hand," said Bacon in one of his essays. One need not fear being considered vulgar, if he is interested in the work among the colored people of the South, for she travels at least 3,000 miles in making a tour of the mission stations. Our most southern station is at least 1,500 miles from Pittsburgh, Pa.

On the morning train, November 5th, leaving Cincinnati at 8 o'clock, Mrs. Ada Kerr Wilson, secretary of the Freedmen work of the Women's Board and Miss Kate A. Hill, Field Secretary, began their journey with the understanding that they were to visit every mission in the Freedmen's department. They arrived in Knoxville that evening, and were met by Dr. Giffin and taken to the Teachers' home at the College, which was their headquarters while there. The welcome they received from the faculty and the students was evidence that the visit had been looked forward to with a degree of pleasure that was gratifying. Dinners, lunches, and breakfasts were planned for entertainment by members of the faculty, which were very much appreciated.

We found the College prospering, both in numbers and in attainment. About 500 students assembled in the Chapel and gave respectful attention to all the exercises. Of course, we were expected to talk to the students and we tried to tell them something of our interest in them and the return we were expecting in consecration of life.

On Sabbath evening they had their Thank Offering service with Miss Hill as the speaker. Over $200 was contributed with more to follow.

Women's, Young Women's and Junior Societies here, are the equal of any in our Northern churches, and they are doing good missionary work.

Of course we were very much interested in our latest undertaking, Knoxville Hospital, and we spent much time in going over the building and planning a larger work for the future. A nurses' home would give more room for hospital work in the main building, and one of the good doctors has two lots opposite, which he offers to donate to the W. G. M. S. whenever it shall decide to erect this home. We are hoping some of our friends may contribute enough to make this possible. About $15,000 would make Knoxville Hospital up to date and better equipped to do the work we want to do.

From Knoxville, we visited Athens and Riceville, Tennessee, two community schools, doing work which would otherwise be undone. We found a friendly attitude between the two races in Athens. This was evidenced by the fact that on Armistice Day the white and colored people would unite in its celebration.

An evening meeting in the church brought the majority of the members and thus we were in touch with the fathers and mothers as well as the children of school age. A dainty lunch was served by the Domestic Science department the day we left Athens and proved the usefulness of this training.

Arriving in Birmingham, Alabama, at 1:30 A. M. we found a resting place for the short time we had to stay, the train to the far South leaving at 5:45 a. m. While these experiences are not the most delightful in one's travels, they are necessary, and show just what can be done when necessary. We arrived in Selma, Alabama, about 9:45 and had several hours before the train left for Arlington, our most Southern school.

As our good friends, the Covenanters, have a flourishing school in Selma, we spent the spare time in visiting Knox Academy. This is a large day school under the supervision of Dr. McIsaacs. After we had introduced ourselves, the students were brought to the auditorium and we were again expected to "talk." Miss Hill had one advantage, which

was a tremendous asset. She could talk and sing in "Punjabi." This feature brought "down the house" always, and if any one who reads this article has the remotest idea of visiting the Freedmen's Missions, let him take the advice of one who knows, and learn Punjabi.

Our next station, Arlington, was visited and in an overnight stay we were privileged to look over the work and talk twice to the students. On account of hard times the boarding departments were not so full as we would have liked—but this will be remedied when times brighten and the people have more money.

Prairie was the next place visited and we reached there November 11th, Armistice Day, in time for the two minutes silence and prayer, that was asked for by the President of the United States. An evening meeting was held also and we were again in touch with a congregation—the majority being tenants of our farm. In addition to the sewing and domestic science departments here, we are the owners of all the land and buildings. Our farm of 600 acres is located here and we were kept pretty busy looking over this field. We found the farm in pretty good condition. Some of our buildings need some repairs which we hope to supply in the near future.

Here, too, the domestic science illustrated to us in a delightful lunch what is being done to train the girls in this line.

From here we went to Millers Ferry—where we stayed over Sabbath, conducting services, morning afternoon, and evening. We roomed in the Robinson Memorial Hospital, where the superintendent and nurses did everything to make our stay pleasant. Our work here is progressing nicely and our Monday morning breakfast was served by the D. S. teacher and pupils and gave evidence of skillful training.

Canton Bend and Camden were visited next and the welcome received at both places was most heartening. and the work is progressing nicely. Our new school building at Camden is all that we had hoped, and with the better facilities for sewing and domestic science work we hope to report finer work than has been possible for some time. At Camden, as at Prairie, all the land and buildings belong to us and we are responsible for the upkeep. We noted some necessary repairs and hope to have them done very soon.

By staying over three hours, from one train to another we were privileged to visit Tuskegee, the largest school for colored people in America. Words fail to convey its size and also the hospitality shown the strangers. The three hours at our disposal were not enough, but we were able to get a "bird's eye view" of the work and the campus. Everything is done on so large a scale that one can only wonder at the scope. A carriage was placed at our disposal and we were driven all over the campus, past any number of dormitories, industrial plants for boys and for girls, administration building and dining halls, dairies, creameries and farm, until we wondered if there was any end to the work. From 1,800 to 2,000 pupils are being trained in art, industrials, classics, etc., and a finer or more courteous lot of students could not be found, even in our larger colleges in the North. Over the little railroad, which connects Chewa with Tuskegee we will mercifully draw the veil. Its equal can not be found in the U. S., I am sure. Even the conductor of the train gave vent to his opinion by saying, "I wish some one would burn it."

We reached Henderson, N. C., in time for the dedication of its new dormitory, "Fulton Hall," called for the late Dr. Fulton, former pastor of the Fourth church, Allegheny, and founder of the work at Henderson. The beautiful memories of this great man as expressed by the colored speakers, were a fitting tribute to one who lived not for himself, but for others. Dr. Grier, of Canonsburg, a member of the Freedmen's Board, made the chief address and the dedi-

catory prayer. The other speakers were ones who have been on the field since the beginning: Dr. Shaw, President of Oxford; Prof. Young, a former student; and Aunt Mary Blount, a former slave and one who knows all about the work and the good it has done in the community. Her memories of Dr. Fulton were both unique and pathetic.

The hospitality of the new dormitory was extended to us and the meals served in the new domestic science rooms were equal to any we have enjoyed anywhere.

A Thank Offering service was held in the beautiful church here, conducted by Miss Hill and myself. A feature not expected, but extremely funny, was that of a little yellow dog, who by some means gained an entrance, parking himself on the pulpit, and raising the most unearthly howls during the singing of the Psalms. "Everything passes," so did he and risibles were at low tide once again. Our Jubilee Hospital is asking, also, that it be enlarged, the cost to be about $15,000.

In passing, I want to report that we think we have re-discovered the Psalm singing church. Not at one only, but at every station visited we found an intelligent knowledge of the Psalms. Some had books, some had not, but the very tiniest tot knew his Psalms.

Townsville, N. C., our community school, was found to be in a flourishing condition and a called meeting was held with parents and children. Some members of other denominations were present and seemed interested in the messages.

Thyne Institute, Chase City, was next visited and words fail again to convey the whole hearted welcome received there. Miss Hill as usual, broke the record in enthusiasm, by her talks and her Punjabi. Before we left, the students here had nearly mastered both tune and words of the Psalm as sung by Miss Hill. Our work here is of a high order and we can not speak too highly of the many kindnesses we received. Old-fashioned hospitality is not on the wane in the stations we visited. If there is a doubter of this statement let him hie himself on a visit to the Freedmen's Missions and I venture to say he will be cured of his pessimism.

Bluestone, our little community school in Virginia, was the last place visited, a good school under conscientious teachers, and now our work was ended.

A very pleasant memory of our trip is that of the whole student body rising and repeating the Mizpah benediction, as Miss Hill and I were leaving the Chapel at Thyne Institute, to separate, she going to Norfolk and I on my way to Pittsburgh.

Many needs of second hand clothing, nobody wealthy, contentment and happiness notwithstanding. In the majority are the boys and girls professing Christianity—cleaner morals and lives — more sanitary homes—a wider vision of life's responsibilities. IS THE WORK WORTH WHILE?

With this issue we send a New Year's greeting to all the women of the United Presbyterian Church, if or not they are readers of the Women's Missionary Magazine. We are also thinking of the incomplete results so far of the effort to place the Women's Missionary Magazine in every home. We are also thinking that few women know of the time, the thought, the ever present responsibility of making a monthly issue.

If the women knew and valued the work of the task and its place in the Missionary work of our church there would be circulated a magazine for every home, and there would not be two or more women making One Subscription to answer where each woman should be taking and paying the small price of ONE DOLLAR PER YEAR for her own copy.

—Editor of the Women's Missionary Magazine.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Mission Study Books and Helps—1922.

FOREIGN.

Facts and Folks in Our Fields Abroad (Senior), Cloth, 75 cents, paper, 50 cents.

How to Use "Facts and Folks," Price 15 cents.

"Facts and Folks" pageant, Price 15 cents.

The UP Trail (Junior), Price 40 cents.

How to Use "The UP Trail." Price 15 cents.

Tickets for "The UP Trail" trip, One cent per round trip ticket.

Pictures of places visited, in packages of twelve. 10 cents per package.

Missionary Lessons for Youngest Juniors, Price 30 cents.

No separate help prepared for "Missionary Lessons." Suggestive questions included in each chapter.

HOME

From Survey to Service (Senior), Cloth 75 cents; paper 50 cents.

Suggestions to Leaders of "From Survey to Service." Price 15 cents.

Stay-at-Home Journeys (Juniors). Price 40 cents.

Leader's Manual for Stay-at-Home Journeys, Price 15 cents.

PAGEANTS.

Y. W. M. S. Service Station, Price 7 cents.

"Facts and Folks Pageant. Price 15 cents.

Pros and Cons of Foreign Missions. Price 3 cents.

SPECIALS

Prayer Cycles, 1922. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

Little Brothers of Mine, Price 25 cents.

Missionary Mother Goose Rhymes, Price 25 cents.

Junior Manual, Price 20 cents.

Junior Wall Roll. Price $1.00

Daughters of India, Price 10 cents each, $1.00 per dozen.

February Program.

Dark India, Price 3 cents.

Higher Education of Girls in Egypt, Price cents.

The Countless Egyptian Villages. Price 2 cents.

"407" No. 2. Sent free with other leaflets. Otherwise, 1 cent for postage.

Every teacher of "Facts and Folks" should, without fail, have a copy of the "How to Use." It will be found most helpful in outline, in thought suggestions and in topics for discussion. Members of the classes will also find it of inestimable value in the preparation of the lessons. It is only fifteen cents and those wishing to get the most out of the study of the book will find it quite worth while to own a copy of the "How to Use."

Is there a Women's Missionary Magazine in every home in your congregation?

Is there a Junior Magazine in every home where there are children of Junior age?

IF NOT; WHY NOT?

STATISTICAL SECRETARY'S DEPARTMENT.

MRS. D. J. BROWN, 15 North Fremont Ave., Bellevue, Pa.

Our Honor Roll has had another Presbytery added to its number.

In November, 1921, a Women's Society was organized in the Mulberry Congregation, Kansas City Presbytery, known as the Ladies' Aid-Missionary Society with Mrs. Laura B. McGuire, Amont, Missouri, as President.

Beulah Congregation, the only other congregation not having a Women's Society, has disbanded, so now Kansas City Presbytery has her place on the Honor Roll. Today we have twenty-six Presbyteries on this Roll—an increase of fourteen since 1918.

Attention is called to Miss Kate Hill's article on the Extension Department on page 271 of the November magazine. This covers very fully the meaning of the department and the method of carrying on the work in the department.

A leaflet on this part of our work is being prepared and it is earnestly desired that the secretary of every Women's Society will report an Extension Department in her Statistical Report of 1922.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

SOME OF THE "FEAR NOTS" OR "BE NOT AFRAID'S"

1. Ex. 14:13-22.
2. Lev. 26: 1-13.
3. Deut. 1: 22-31.
4. Deut. 31: 1-8.
5. 2 Chron. 20: 1-21.
6. 2 Chron. 32: 1-8.
7. Job 5: 19-27.
8. Psalm 3.
9. Psalm 23.
10. Psalm 27.
11. Psalm 46.
12. Psalm 56.
13. Psalm 65.
14. Psalm 91.
15. Psalm 112.
16. Proverbs 3: 21-26.
17. Isa. 35: 3-10.
18. Isa. 41: 10-20.
19. Isa. 43: 1-7.
20. Isa. 44: 1-8.
21 Jer. 23: 1-8.
22. Matt. 8: 23-27.
23. Matt. 10: 16-28.
24. Matt. 14: 22-33.
25. Mk. 4: 30-41.
26. Mk. 5: 21-43.
27. Luke 12: 22-34.
28. John 12: 12-19.
29. Rom. 8: 13-39.
30. Heb. 13: 5-16.
31. Rev. 2: 8-11.

ANSWERS TO 73-96

73. Num. 35: 13.
74. I Sam. 16: 13.
75. Isa. 1: 1.
76. Isa. 39.
77. Jno. 11: 35.
78. Job 2: 4.
79. Acts 28: 1.
80. Acts 11: 26.
81. Lev. 16: 34.
82. Judg. 7: 16.
83. Jonah 3:4.
84. 2 Sam. 12: 8.
85. I Chron. 14: 14-16.
86. I Sam. 1: 8.
87. I Chron. 10: 5.
88. 2 Sam. 17: 23.
89. Judg. 5: 20.
90. Gen. 9: 2, 3.
91. I Kings 10: 27.
92. Gen. 3: 24.
93. I Kings 18: 4.
94. Ex. 24: 18; I Kings 19:8.
95. I Kings 9: 30.
96. Judges 15: 4.
97. Who was the watchman for the house of Israel?
98. Who destroyed the brazen serpent that Moses made?
99. What woman has an unhappy married life because she did not approve of her husband's dancing?
100. What prophets acted the part of a physician by giving a medical prescription?
101. To whom was applied the military title of captain?
102. Who prayed, "Give me neither poverty nor riches"?
103. What woman ruled a nation, won a battle and wrote a song?
104. Who found an angel under an oak tree?
105. Who said, "There is no discharge in war"?
106. Who was compelled to bear Christ's cross?
107. Who paid the hotel bill for a man who had been robbed?
108. Who was the only person who raised a voice in behalf of Jesus during a trial?
109. Who said, "It is good for us to be here"?
110. Give the name of the only woman in the New Testament whose age is given.
111. What king never had father or mother?
112. Who was protected by a host of horses and chariots of fire?
113. Who slaughtered 69 of his brothers on one stone?
114. Who is mentioned as the queen of Ethiopia?
115. Who loved so well that seven years of service seemed but a few days?
116. Whose ear did Peter cut off?
117. Who was falsely accused of stealing a cup?
118. What two men never died?
119. Who betrayed her lover for some pieces of silver?

The New World Movement Congress of Missions, February 8-12, 1922

at Pittsburgh, Pa.

Every Woman should be interested in this event. TO PRAY, TO GO, OR TO SEND are essential points in this undertaking—Editor.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 206 Lexington Ave., Aspinwall, Pa.

A VISIT TO FRENCHBURG.

By Mrs. Jeanette C. Alter, Field Secretary.

Just eleven years since the opening of our Frenchburg School, and I recall those days as I rode in to the village: then, as now, the hills were aflame with autumn glory and never a discordant tone in their wondrous color-scheme.

A red letter day it was too, on the school campus: the delegation of Board women who were there to aid in the dedicatory services: mountain people gathered to express their genuine, friendly interest: the presence of Dr. Gurand, the veteran Kentucky missionary who had come to rejoice with us in the planting of another institution devoted to the highest interests of the community.

Perhaps the school house looked a bit lonely as it stood in the center of a lot which the Frenchburg had generously provided; the class rooms were not crowded then, and there was plenty of room for the little faculty in the "Parsonage end" but now, owing to the increased number of students, the entire building has been taken over for school purposes and the necessary remodelling will be paid for by the "Relief Corps of the Woman's General Missionary Society." Who are they? Why, our Juniors of course and it is their special work for this year.

The Juniors have another investment in the Dormitory which now keeps company with the school and which houses and homes numbers of deserving students who could not otherwise have this opportuntiy for an education.

Miss Elizabeth McMillan, the present matron, is one of our young women's special missionaries.

The teaching force has been somewhat unsettled, pending the completion of the Teacher's Home which the Hamilton Brothers hope to have ready for occupancy by holiday time: a fine lot, these teachers, and deserving of just such a Christmas present.

In these days when hospital boxes are being prepared for over seas, please do not overlook the fact that we have a hospital at Frenchburg now, our very own: Dr. Estella Mitchell is chief of staff, superintendent, clinic operator, country doctor, all in one: she needs a nurse sadly, especially now that our good Dr. Kash is ill: what an opportunity for one of our city nurses to take a year off down among these beautiful hills! Think it over, then decide to go, and you will not regret this opportunity to do a good turn where you will be royally welcomed by doctor and people; besides a change of base may be just what you are needing.

On Saturday afternoon the missionary society met in the large parlor of the dormitory the women seemed well informed on all departments of work; a number of new Magazine subscriptions were arranged for, and I have just heard that the senior Thank-Offering amounted to $119; the Juniors, $22.

Sabbath day was spent in the church services and among the people; it was good to greet old friends who had so kindly remembered me all these years.

May the next decade be blessed of God as He has blessed them in the past years, is the prayer of one devoted to their highest good.

MISSIONARY REVIEW OF THE WORLD $2.50

WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

INCLUDE THIS COMBINATION IN YOUR GIFTS.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER

Away in foreign lands they wondered how
Their simple words had power,
At home—the Christians one and two
Had met to pray an hour.

Tuesday Prayer Groups reported, 54.

PRAYER HOUR

Every Tuesday, 10 A. M.

TO THE PRAYER GROUPS

"There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight,
There is a place where thou canst say, 'Arise"
To dying captive bound in chains of might.

There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst reach the worker or the word.

There is a place where God's relentless power
Responsive moves to thine insistent plea
There is a place—a simple trusting place
Where God Himself descends and fights for thee.

WHERE IS THAT BLESSED PLACE?
DOST THOU ASK WHERE?
OH SOUL—IT IS THE SECRET PLACE
OF PRAYER.

FIELD WORK

The most of November was spent visiting our work in the South. I found it most interesting and encouraging. Mrs. Ada Kerr Wilson, Freedmen Secretary, and I began in Knoxville, Tenn., and visited twelve schools. In most of the places we also met with the missionary and Junior societies. One thing I will say for the Juniors they can SING! I think if some of the Juniors could hear them they would begin at once to improve their singing.

Did you know the W. G. M. S. support 44 workers in the Freedmen's Mission? Domestic Science, 9; Sewing teachers, 14; Matrons, 17; Hospital superintendents, 3; Farmers, 1.

Do you know that all the property at Prairie, Alabama, belongs to the W. G. M. S.? A day school, built by Juniors some time ago, a dormitory for girls, a cottage for boys, a teachers' home, a parsonage and a church and a large farm with a number of tenant houses on it.

Do you know that all the property at Camden, Alabama, is owned by the W. G. M. S.? A beautiful new and modern day school building, a girls' dormitory, a boys' cottage and a principal's home. It has a beautiful location on the top of a hill.

Do you know that half of the property at Miller's Ferry is owned by the W. G. M. S.? Here is where the girls' beautiful dormitory was burned. We found the girls living in two older buildings. A beautiful pine tree divides the campus into two parts.

Do you know that all the Hospital work among the Freedmen is now owned and supported by the W. G. M. S.? Also the MacDill Home at Knoxville?

Do you know the Sewing Department requires each graduate to be able to make her graduating dress?

Do you know that a graduate nurse of the Knoxville Hospital is President of Tennessee Nurses' Association?

Do you know of the great demand and opportunity for colored girls as nurses?

Do you know all the hospital work needs to be enlarged and improved?

Do you know it requires almost $3,000 per month to pay salaries?

Do you know that all this property calls for money for insurance, repairs and improvement?

Did you know that the largest amount of money is spent in the Foreign Department where we have 125 workers and the next largest is spent in the Freedmen's department where we have 44.

Did you contribute on this basis last year? Will you this year? (A good New Year's resolution).

Do you know that the work among the Freedmen is NOT in Home Missions but a SEPARATE Department?

Did you include the Freedmen Department in YOUR budget?

Did you give as your SOLE contribution a box of second hand clothes?

"This people have I formed for myself: they shall shew forth my praise."

RUTS! RUTS!! RUTS!!!

CHAPTER 6. THE COMPOUND.

P—rayer (That makes it possible for God to work).
E—nergy (That makes members work).
P—ersonality (Consecrated so as to glorify God).

The formula is found: John 14: 14 plus Romans 12: 11 plus I Cor. 6: 20 = P-E-P.

"If you ask anything in my name, I will do it.
Not slothful in business, fervent in spirit, serving the Lord.
For ye are bought with a price: therefore, glorify God in your body and in your spirit which is God's."

LET'S HAVE AN ANTO RUT CAMPAIGN ! ! !

Programs

"Mary. Mary quite contrary,
How does your program grow?
Just the same, nothing new,
New ways make me tired and weary.

"Mary, Mary, quite contrary,
How does your program grow?
With new things every month
And interesting things all in the lesson.

"Mary, Mary quite contrary,
Get busy with shovel and rake,
And dig for a Better Program
For it's working for Missions you know."

—Leverne Steen Fritts,
In the Wisconsin Monthly Bulletin.

SOCIETY RESOLUTIONS FOR NEW YEARS

Have your members write New Year resolutions. Here are the best ones written by a member of the W. M. S., 2nd, Monmouth, Ill.

I. I, the Second Church W. M. S., do hereby resolve that during the year 1922 I shall give serious thought, prayer and effort toward having at least a quorum of my membership present at the monthly meeting.

II. I resolve that my Program Committee shall make the program for the coming year so bright, so spiritual, so interesting and so attractive that those not especially interested will be led to be present, and to realize that the meeting was well worth while.

III. I resolve that my meetings shall be cheery. That one entering our meeting for the first time shall not feel as she enters the room that she is in the presence of death. But I shall have some one at the door to pleasantly greet people before they are seated.

IV. I resolve, that those of my number who have trained consciences with reference to missionary work will endeavor to aid the consciences of lethargic members, thereby increasing the attendance at my meetings.

V. I resolve to get out of the old ruts in the January meeting and not to slip back in during 1922. May I cease running "true to form."

VI. I resolve to advertise my meetings better, to have a poster committee and to have all posters placed on the bulletin board in time to accomplish the desired end.

VII. I resolve to continue the use of the budget system.

VIII. I resolve that my constituency shall frequently read new leaflets on missionary subjects, in that way increasing their knowledge: missionary knowledge means increased interest and increased interest means increased gifts, and increased gifts means the hastening of the time when "all men shall know the Lord."

IX. I resolve to make further attempts to get a more general use of the Prayer Cycle.

X. I resolve to sometimes use the MISSIONARY QUIZ IN THE MISSIONARY MAGAZINE.

XI. I resolve that my executive committee shall consider an extension department, and adopt if deemed wise.

XII. I resolve to have one program a year in which children are used —a pageant or something of that nature; that the children may be favorably with missionary society work.

YOUR LIFE

What is it?

Whose is it?

Why is it?

God gave it

Christ redeemed it

The world needs it

---

891 YOUNG LIVES NEEDED

By the New World Movement

OVER THERE		RIGHT HERE	
124	Ministers	332	Ministers
203	Young Women	125	Young Women
80	Laymen	27	Laymen
407		484	

The NEW WORLD MOVEMENT of
UNITED PRESBYTERIAN CHURCH

CAIRO GIRL'S COLLEGE—1890.

Miss Ella O. Kyle, Miss McKown and Miss Hogg—with native helpers—Pupils are standing.

...pictures of Cairo's Girl's Boarding School.